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MADRAS DISTRICT GAZETTEERS.

ANANTAPUR.

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MADRAS DISTRICT GAZETTEERS.

ANANTAPUR.

BY

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PREFACE.

ANANTAPUR is dealt with in the 'Manual' of the old Collectorate of Bellary (of which it formed part up to 1883) which was written by Mr. John Kelsall, I.C.S. in 1872; but the present is the first Gazetteer to be prepared for the District as it now stands. It has been drawn up in accordance with the new system under which statistics are relegated as far as possible to a separate Appendix which is to be revised decennially, after each census. The accounts of the three southern taluks are based on information collected by Mr. F. R. Hemingway, I.C.S., who was appointed by Government to assist in the matter.

The book has been written in haste amid interruptions from other work and forbearance with its defects is claimed on this ground. As the history and conditions of Anantapur in many respects closely resemble those of Bellary, passages from the Gazetteer of this latter District have, under instructions, been freely adapted for the purposes of the present volume.

W. F.

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GAZETTEER

OF THE

ANANTAPUR DISTRICT.

CHAPTER I.

PHYSICAL DESCRIPTION.

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GENERAL DESCRIPTION.

Shape and boundaries.

ANANTAPUR is one of the smallest Collectorates in the Presidency. It was carved out of the old Bellary district at the beginning of 1882. It is neither a geographical, historical nor ethnical entity but the product of administrative convenience, the former Bellary charge having been found to be unworkably large. It forms the southern of the four Ceded [1] or Deccan [2] districts, and is bounded on the east, north and west by the three others of this group—Cuddapah, Kurnool and Bellary, respectively—and on its southern and part of its western flanks by the Native State of Mysore. In shape it is roughly an oblong lying with its longer axis north and south, but on the west a piece of the Tumkur district of Mysore juts far into it and nearly severs one of its taluks, Madakasíra, from the rest.

[1] The 'Ceded districts' are so called because (except four taluks of Kurnool) they were ceded to the Company by the Nizam in 1800. See Chapter II.

[2] 'Deccan' or 'Ḍakkhan' represents the vernacular pronunciation of the Sanskrit word Dakshina, meaning 'southern,' which was used to designate that portion of the Indian Peninsula which lies south of the Narbada river.

CHAP. I.
GENERAL DESCRIPTION.

Taluks and chief towns.

The district is made up of the eight taluks of Anantapur, Dharmavaram, Gooty, Hindupur, Kalyandrug, Madakasíra, Penukonda and Tadpatri. The Kalyandrug taluk was constituted in December 1893 [1] out of portions of Dharmavaram and of the Rayadrug taluk of Bellary, the old Dharmavaram taluk being found to be unwieldy. Statistics regarding the area, population, etc., of the existing taluks will be found in the separate Appendix to this volume. Their head-quarters are at the towns from which each is named. Besides these eight places the only towns of any importance are Pámidi and Uravakonda in Gooty, and Yádiki in Tadpatri, taluk.

Etymology of the name.

The Collector's head-quarters is at Anantapur, the town which gives its name to the district. The traditional derivation of the word is referred to in the account of the place in Chapter XV below.

Natural divisions.

The taluks of the district may be said to roughly arrange themselves into three natural divisions, namely Gooty and Tadpatri in the north, which contain large areas of black cotton-soil; Anantapur, Kalyandrug, Dharmavaram and Penukonda in the centre, which are mainly made up of arid, treeless expanses of poor red soils; and Madakasíra and Hindupur in the south, which connect with the Mysore plateau and stand at a higher elevation than the rest of the district and in which the soil, though still red, is a loam of a kind superior to that found in the central taluks.

Scenery.

The cotton-soil areas are fertile and in parts of Hindupur and Madakasíra (the latter of which is sometimes somewhat grandiloquently called 'the garden of the district') there is plenty of cultivation and vegetation. But most of the rest of Anantapur is made up of barren undulating wastes clothed with a miserably thin grass and dotted with scattered stunted trees. Much of the soil is so poor that it will not stand continuous cropping and is consequently more often fallow than under cultivation, which gives the country a poverty-stricken appearance. The wide plains are broken up by ridges, lines and clusters of rocky hills which, like the ground around them, are covered with poor grass and a few small trees. In the moister valleys are occasional topes, but on the uplands and the hills—even those which are forest reserves—the tree-growth is never large or dense. An artist, however, might find compensation for the inhospitable appearance of this central portion of the district in the wonderful colouring of its hills, which changes from hour to hour in sympathy with every alteration in the atmospheric conditions of the day.

HILLS.

None of these hills are of any great size. The highest points in the district are Mallappakonda (3,092 feet), four miles north of

[1] G. O. 1078 Rev. dated 19th December 1893.

Bukkapatnam, and Penukonda (3,091 feet); Kundurpi Drug (2,996) and the Madakasíra hill (2,936) come next. But these four are situated in a country which itself stands some 1,500 to 2,000 feet above the sea and though the first two are fine bold peaks with striking outlines they are all of them less prominent than the figures of their altitude would indicate. In five places the hills have arranged themselves into low ranges. None of these have any generally recognised names. The natives have given almost every peak within them homely appellatives such as Tellakonda ('white hill'), Yerrakonda ('red hill'), Nallakonda ('black hill') and so forth, or have called them after the gods who are supposed to reside upon them—Obalidévarakonda and Mallappakonda are instances—but there are no terms which apply to any of the ranges as such.

Muchukóta hills.

All the five lines run roughly north and south. In the north, between Tadpatri taluk on the one side and Gooty and Anantapur on the other, run the hills which may be called, from the forest reserve of that name which lies within them, the Muchukóta range. They travel right across that part of the district, from north of Gooty town down to the Chitrávati river (which crosses them at right angles by a deep and narrow channel) and are some 35 miles in length and in many places seven miles wide.

Nágasamudram hills.

Through the centre of Gooty taluk passes another less well-marked line which may be termed (again from the reserved forest upon it) the Nágasamudram range. It begins at the northern limit of the taluk and runs nearly due south, lessening in height as it goes, into the western parts of Anantapur and Dharmavaram taluks. It is over 50 miles in length, but its continuity is interrupted by several breaks.

Mallappakonda range.

In the south of the district stands the confused range—the most considerable of the five—which occupies the eastern half of Penukonda taluk. It may be named, after its highest point, the Mallappakonda line. It begins at Dharmavaram town and runs out of the district into Mysore State and the Cuddapah district.

Penukonda range.

In the same taluk is the almost wilder line which may be termed, also from its highest point, the Penukonda hills. This begins in the south of Dharmavaram taluk and runs south for 40 miles through Penukonda and Hindupur and on into Mysore State. Just north of Penukonda hill there is an abrupt break in its continuity.

Madakasíra hills.

Lastly there is the line which cuts the Madakasíra taluk into two parts north and south and which may be referred to, from the highest peak within it, as the Madakasíra range. This differs from the others in having more vegetation upon its slopes and in being less of a range

CHAP. I. HILLS. Madakasíra hills.

than a series of disconnected peaks. From a distance it shows a far more jagged sky-line than they do. Two noticeable hills in it are the Rollabetta near Rolla and the Basavanabetta further south. The former is split into three fantastic craggy peaks and the latter is crowned by a remarkable tor formed by one great rock poised curiously upon another even larger.

Detached peaks and clusters.

Besides these more or less well-marked lines, there are numerous examples of the isolated peaks and rocky clusters which are so characteristic of the Deccan. Among the best known of these are the Gooty rock, the precipitous Kundurpi Drug, the cluster round about Kályandrug, the hills just north of Málýavantam in Anantapur taluk, and the really fine group north of the Singanamalla tank, between Anantapur and Gooty taluks, the highest point of which is Gampamalla hill, 2,510 feet above the sea.

Erramalla hills.

Along the eastern side of the Tadpatri taluk runs a portion of the Erramalla or Errakonda ('red hills') range of Kurnool. They are hardly to be counted among the hills of Anantapur district, but are worth mention on account of their curious table-topped shape, their summits being usually perfectly level.

RIVERS. The Pennér.

The chief river of Anantapur is the Pennér, or 'great river.' It rises in the Chennakésava hill, north-west of Nandidrug in Mysore State. It is there always called in Canarese the Uttara (northern) Pinákini, in contradistinction to the southern Pinákini, or Ponnaiyár, which rises near the same hill. The name Pinákini is probably derived[1] from *Pináka*, the bow of Siva,—to which god Nandidrug is sacred—both rivers taking a course which forms a continuous curve like that of a bow. In British territory the Northern Pinákini is called the Pennér. It enters Anantapur in the extreme south of Hindupur and flows nearly due north through that taluk into Penukonda. Near Utakúru it is joined by the Jayamangali. The confluence is, as usual, held to be a sacred spot and is marked by a little white temple backed by a grove of trees. Thence, flowing still northwards, the river passes on through Kalyandrug taluk and the western corners of Dharmavaram and Anantapur for some 80 miles until, near Pennahóbalam in Gooty taluk, it turns sharply eastwards and runs in a generally easterly direction for some 50 miles more through Gooty and Tadpatri taluks and so to Cuddapah and Nellore districts, in the latter of which it enters the Bay of Bengal. It thus flows through parts at least of seven out of the eight taluks of Anantapur. The only important towns actually on the river are Pámidi and Tadpatri. Its banks are usually low and its bed wide and sandy. Near Pennahóbalam the

[1] Rice's *Mysore*, i, 86.

channel narrows and is dotted with rocks. In the upper part of its course its margins are often prettily wooded with tamarinds and cocoanut palms. It is not a perennial stream, but comes down in freshes for short periods and thereafter, except for a small trickle in the middle of its sandy bed, dries up again almost at once. The irrigation under it is referred to in Chapter IV below. There are no road bridges over it, but it is crossed near Pámidi by the Guntakal-Dharmavaram railway and in Tadpatri taluk by the North-west line of the Madras Railway.

The Pennér.

The Chitrávati.

The Chitrávati is the second most notable river in the district. It rises, like the Pennér, in Mysore (in the Hariharésvara hill, north of Nandidrug), and enters the district not far from Kódikonda in the Hindupur taluk. Thence it flows nearly due north in a channel which for the most part runs between steep, high banks until, near Pedapalle, it reaches the high rocky uplands which stretch between the Mallappakonda and Penukonda ranges. Here it has forced a passage for itself through these downs and runs swiftly along a fine rocky gorge. After several most picturesque miles, it emerges into the plain of Bukkapatnam and flows sedately in a broad, shallow, sandy bed into the big tank which has been prepared for its reception at that place. From the waste weirs of this reservoir it flows, still in a northerly direction, into Dharmavaram taluk. Here it is joined by several affluents and it is eventually again dammed up at Dharmavaram to form the great tank there. Leaving the waste weirs of this, it is again met by other streams and eventually becomes a considerable river which turns eastwards and runs by a narrow channel through the south of the Muchukóta hills and across part of the Tadpatri taluk, eventually falling into the Pennér near the famous Gandikóta gorge in Cuddapah district. Like the Pennér, the Chitrávati comes down in freshets and then quickly again dries up. Of late years the supply in it has been reduced by the diversion of its upper waters for irrigation purposes within the Mysore State.

Other streams.

Besides the Jayamangali already referred to, there are three or four other largish streams which, as they supply irrigation channels or tanks, deserve a passing mention. The Kusávati in Hindupur taluk is a tributary of the Chitrávati. In Madakasíra the Swarnamukhi flows down to join the Hagari. The Tadakaléru rises in the southernmost portion of the Nágasamudram line of hills and flows north-eastwards into the Singanamalla tank. Just before it enters this it is joined by the Pandaméru, a stream which rises alongside of it and first supplies the Anantapur tank and then runs on over the waste weir of this into the Singanamalla valley.

Elevation of the district.

Except parts of the western sides of Gooty, Kalyandrug and Madakasíra taluks, which slope towards the Hagari, the whole of

CHAP. I. RIVERS.

Elevation of the district.

Anantapur drains either into the Pennér or its tributary the Chitrávati. The district thus has a gradual fall from the south northwards until the valley of the Pennér in the Gooty and Tadpatri taluks is passed, after which the ground rises slightly once more. In Hindupur and Madakasíra in the south, where the country runs up to join the Mysore plateau, the average elevation above the sea is over 2,000 feet. By the time Anantapur is reached this has fallen to some 1,100 feet. Gooty stands at about the same height, while Tadpatri, which is in the lowest corner of the district, is only about 900 feet above the sea.

SOILS.

Taluk.	Black.	Red.	
		Loam.	Sand.
Gooty ...	50	11	39
Tadpatri ...	71	21	8
Anantapur ...	11	44	45
Kalyandrug ...	4	26	70
Dharmavaram ...	7	35	58
Penukonda ...	14	26	60
Hindupur ...	14	64	22
Madakasíra ...	7	64	29
District ...	25	32	43

The figures in the margin give the percentages of the total assessed area of each taluk which is covered by each of the three main classes of soils recognised in the district, namely, black cotton-soil, red loam and red sand.

Cotton-soil.

It will be seen that the only taluks in which there is any considerable area of black soil are Gooty and Tadpatri. In the former, most of this lies to the west of a line drawn from Guntakal through Vajra-Karúru and Lattavaramu to Amidála, and forms a continuation of the great cotton-soil spreads of the eastern portion of Bellary district. There are also isolated patches in one or two villages to the east of the Nágasamudram hills. In Tadpatri the régada occupies practically the whole of the centre of the taluk, the only country covered with red earth being that round about the various hills and a narrow strip along the banks of the Pennér, which latter is frequently *soudu*, or alkaline. Sometimes however—as in the cases of Gudipádu and Kundanakóta on the top of the Erramalla range between this taluk and Koilkuntla in Kurnool—the cotton-soil occurs even on the hills themselves. Speaking generally, the régada of both Gooty and Tadpatri is inferior in fertility to that in Bellary district and in the former taluk none of it is assessed at more than Re. 1-8-0 per acre (though in Bellary Rs. 2-8-0 is not uncommon) while in Tadpatri, which possesses the best soil in the district, only six per cent. of all the dry land is charged more than this amount. Large areas of the régada are saline. The origin and properties of this soil have been much discussed but have yet to be finally determined. In some quarters it is believed to be derived from basalt

by surface decomposition, in others to be the impregnation of argillaceous earth with organic matter, or an ancient forest humus, and in yet others to have been deposited at the bottom of lakes or lagoons. It contains a larger proportion of organic matter than most other soils, though the percentage is not really high, and a considerable admixture of carbonate of lime, and its properties of retaining moisture, of cracking deeply in every direction in the dry weather and becoming impassably sticky in the wet are well known. Several theories have been propounded to account for its colour. Dr. Leather has recently disproved the idea that this is due to organic matter by showing that boiling with concentrated sulphuric acid has little effect upon it, but leaves a dark brown residue which is apparently due to some mineral peculiar to this soil.

CHAP. I. SOILS. Cotton-soil.

Outside Gooty and Tadpatri, as the figures given above will show, the soil is for the most part red, and, while in Hindupur and Madakasíra some two-thirds of the assessed area is covered with the more fertile red loams, the barren red sandy land predominates elsewhere and in the four taluks in the central division of the district occupies from 45 per cent.(in Anantapur) to 70 per cent. (in Kalyandrug) of the country. In this area, as will be seen in more detail in Chapter IV (p. 41) below, from 74 to 88 per cent. of the assessed dry land pays an assessment as low as four annas or less per acre. "Over a great part of these taluks," it has been said, "the poverty of the upland soils beggars description. If the ground is not covered with rocks and boulders, it most resembles the surface of a road newly laid with stones and not yet rolled. Acre after acre, and mile after mile, it is difficult to put the point of a walking-stick on anything which is not a fragment of white quartz, grey granite, or red gravel." Of all this miserable area Kalyandrug is the most wretched. The contrast between it and the more southern taluks of Hindupur and Madakasíra is most marked. In the latter there are numerous small gardens of areca and cocoanut palms in which also betel-vines, oranges, limes, jack-fruit, custard-apples and plantains are grown, while round the villages are prosperous-looking patches of saffron, tobacco, chillies, onions and other vegetables. Even here, however, there are numerous tracts of exceedingly poor soil.

Red soils.

The rainfall of the district is referred to in some detail in Chapter VIII below. It is less than that of any other district in the Presidency except Bellary, averaging under 23 inches annually. The driest zone is the tract comprising the three central taluks of Anantapur, Dharmavaram and Kalyandrug, where the fall is less than 21 inches.

CLIMATE. Rainfall.

Anantapur is one of the few district head-quarters at which no systematic meteorological observations (other than the record of

Temperature.

CHAP. I. CLIMATE.

rainfall) are taken. There are thus no official statistics of its temperature or humidity or of the direction or velocity of the winds which blow across it.

Temperature.

In all these three matters, however, the conditions of the district closely resemble those obtaining in its neighbour Bellary. The three hottest months are March, April and May, in which the 'average maximum' temperature remains between 100° and 104° Fahrenheit and the 'average minimum' at from 72° to 78°. In June, after the arrival of the south-west monsoon, the average maximum temperature drops suddenly eight or ten degrees and thereafter gets less month by month until December, when it registers some 86°. The average minimum drops with it, though more gradually, to about 61°. The three hot months are unpleasant, but for the rest of the year the climate is passable enough and the nights and early mornings from November to January are delightful, the thermometer frequently falling below 55°. Madakasíra and Hindupur, from their higher altitude, are the coolest of the eight taluks.

Humidity.

The district is probably one of the driest in all the Presidency. In February and March, at the end of the rainless period, every blade of grass in it is scorched to tinder and fires are frequent in the forests.

Winds.

It is during the south-west monsoon, from June to August, that the strongest gales blow. The position of the sand-dunes on the Pennér sufficiently shows this. In August and September the wind goes round to the north-west and during the other monsoon, in October and November, it blows from the north-east. Thereafter, from December to March, such light breezes as there are come up from the south-east.

GEOLOGY.

Only the northern and eastern parts of Anantapur have been examined by the Geological Survey,[1] and of the remainder it is only known that it consists of crystalline rocks of Archæan character.

The Dharwar band.

In the north-western corner of the district a very narrow band of Dharwar rocks, some two to four miles wide, runs into it from Bellary. This is an extension of the 'Pennér-Hagari' Dharwar band of that district and enters the north-western corner of Gooty taluk, six miles east-south-east of the Hagari railway station on the line between Guntakal and Bellary. Thence it runs nearly south-east, passing between Vajra-Karúru and Uravakonda, for 24 miles to the point where it crosses the Pennér. Thereafter it trends south and south by

[1] Notes on these by Mr. Bruce Foote, F. G. S., will be found in *Records*, Geol. Surv. India, xix, Pt. 2, 97—110. The following account is some of it adapted from a note written for the *Imperial Gazetteer* by Mr. Bruce Foote.

The Dharwar band.

west for close upon 22 miles, beyond which it has not been mapped, the survey being left unfinished. It probably dies out a few miles further south. This Dharwar rock is younger than the Archæan formations upon which it rests, and not, as was at one time supposed, an older series which has protruded through them. After it was deposited a period of immense denudation supervened which removed almost all of it. The great interest of the Dharwar rock in other areas lies in the metals (iron, manganese, gold, etc.) which it contains, but in Anantapur this small band is apparently destitute of minerals of importance.

The principal rock varieties to be noted in the band are hornblendic schist and dark trappoids. To the east and south-east of the point where it crosses the Pennér are a number of outliers of Dharwars which represent so many parts of foldings which have been caught down into small faults in the Archæan rocks.

Recent formations.

The alluvial and sub-aerial formations met with are of little importance, the sand-dunes on the banks of the Pennér near Tadpatri and the travertine rocks of the Kóna-Uppalapádu valley, both of which are referred to in the accounts of these places in Chapter XV below, being perhaps the only cases of interest.

Archæan rocks.

The Archæan gneissose rocks of the district show considerable variety. They are for the most part granites. In the northern part of the district, north of the Madras Railway, porphyritic syenitic rock forms a number of bouldery hills, and the Nágasamudram range already referred to is a band of the same kind. Similar rock occurs frequently about the surveyed part of the district but micaceous granite is far more common. These are probably mere local variations of one and the same magma. As a rule they are much alike in general appearance and the mineral difference appears only on close examination. A noteworthy variety is the very handsome red rock which forms the northern half of the Nágasamudram line of hills. The granitic rocks rise into several fine bold peaks such as Gampamalla, north of the Singanamalla tank, the Kalyandrug group and the hills south and south-east of Dharmavaram. The unsurveyed southern half of the district around Penukonda is also well-known for its bold and high granite hills.

A remarkable feature of the Archæan region is the vast number of dioritic trap dykes which traverse it. Some of these may be traced for long distances, often for 40 or 50 miles, with but very trifling breaks. A noticeable instance is the dyke which starts a few miles north-west of Penukonda town and runs almost uninterruptedly across the taluk to Bukkapatnam, where it partly flanks,

CHAP. I. GEOLOGY.

and partly forms the embankment of, the great tank at that place. A few brecciated quartz runs, such as Tellakonda, five miles south-east of Vajra-Karúru, deserve notice, for the white crests they give to various hills make them very conspicuous. Their orientation is very varied, but south-east to north-west is one of the courses most frequently pursued.

Cuddapah rocks.

The north-east corner of Anantapur, including most of the Muchukóta line of hills, is occupied by rocks of the Cuddapah system, which continue northward into Kurnool. These are parts of the two lower groups of that system which make a great semi-circular band extending north-west and north from Cuddapah district into Kurnool. The succession of formations occurring here agrees with that seen in the Pulivendla taluk of Cuddapah. Allowances require to be made for local differences in lithological character, but there is no doubt as to the true continuity of the groups. The great flows of contemporaneous trap can be followed up right into the Kurnool district, and form an excellent index of succession. In the north-east corner of Anantapur, five miles north-east of Tadpatri, there is a small tract of Banganapalle quartzite capped by Narji limestone (of the Jammalamadugu group, Kurnool system) which is of interest as being the most southerly point at which the diamond beds occur. No mines seem to have been made there however.

Minerals: diamonds.

Of the economically valuable minerals diamonds come first. They occur occasionally on the surface near Vajra-Karúru in Gooty taluk but their source of derivation has not yet been satisfactorily ascertained. At Vajra-Karúru is a neck of blue rock which bears a strong superficial resemblance to the Kimberley 'blue ground'. The Kimberley rock has however been shown by Professor Carvill Lewis to be a distinctly new rock type (which has been named 'Kimberlite') and to be serpentinous, and derived from a true peridotite; whereas Mr. Philip Lake found[1] that the Vajra-Karúru rock is not serpentinous, cannot have been derived from a rock like Kimberlite and has been formed by the alteration of a basic rock and not of a peridotite. The prospecting which has been conducted at Vajra-Karúru is referred to in the account of that place in Chapter XV.

Corundum.

Corundum is reported[2] to occur at 'Punighi' (? Parige) near Hindupur; in several places in Madakasíra taluk; at Danduváripalle, Siddarámpuram and its hamlet Pasalúru, Reddipalle, Atmakúru, Paramatiyaléru and Timmápuram in Anantapur taluk; at Mótarla-

[1] *Records* Geol. Surv. Ind., xxiii, 69—72. See also vol. xxii, Pt. 1, 39—49.

[2] *Man. of Geol. of India* (Econ. Geol.), Pt. 1, Corundum, by T. H. Holland, p. 36.

Corundum.

chintárlapalli, Maddulacheruvu and Sivapuram (hamlet of Kónéti-náyanipálaiyam) in Dharmavaram; and at Nútimadugu, Pálavenkatá-puram (hamlet of Santékondápuram) and Mánirévu and its hamlet Obalápuram in Kalyandrug taluk. It is only mined spasmodically and on a very small scale.

Iron.

Iron is smelted in insignificant quantities from iron-sand found in nullahs at Jambugumpala and Málanáyakenahalli (hamlet of Khairévu) in Kalyandrug taluk.

Bangle-earth, etc.

Except in Tadpatri taluk, 'bangle-earth' is found in numerous localities and the making of bangles or the preparation from this earth, for export elsewhere, of the alkalies from which they are manufactured, is carried on in many villages. The subject is referred to again in Chapter VI (p. 68) below.

The steatite found at Goddumarri in Tadpatri taluk and the serpentinous limestone from which vessels, cups and so forth are made at Ráyalcheruvu are mentioned in the accounts of those places in Chapter XV. Many of the dioritic trap dykes contain green stones of great beauty in very large quantities and the supply of granites for building is inexhaustible. On the summits of the flat-topped hills along the north-eastern frontier of Tadpatri taluk are quarried the flat slabs of dark close-grained stone which are usually known as 'Cuddapah slabs.'

FLORA.

The flora of the district has never been systematically examined by the experts. As has already been stated, the whole of the centre of the district is unusually bare of trees or vegetation of any kind. The stony wastes are often however covered (especially in Kalyandrug) with the yellow-flowered *tangédu* (cassia auriculata) the bark of which is used for tanning. The hills are as often as not devoid of any growth except thin grass and scattered euphorbia or cactus bushes. The growth in the chief reserved forests is referred to in Chapter V. below. In the fields and villages the babul, margosa and tamarind, which last always does well on granitic soil, are perhaps commoner than any other varieties. Topes are rare in the north and centre of the district but commoner in Madakasíra and the east of Hindupur taluks. In these the tamarind is the favourite tree. In the irrigated topes (*drupairs*) in Madakasíra areca and cocoa palms are common and in this same taluk the *kánuga* (pongamia glabra) is largely grown for the manure its leaves afford. In isolated spots—Kúdéru in Anantapur and Ráyalcheruvu in Tadpatri taluks are notable instances—there is a very thick growth of date-palms in the damp, low-lying ground.

CHAP. I
FAUNA.

Cattle.

The indigenous cattle of the district are very mediocre and no trouble is taken to improve the breed by selecting either parent or by importing foreign strains. Probably the poverty of the fodder obtainable would in any case result in poor animals. Round about Pámudurti are raised cattle which have a great local reputation for their activity and hardiness, but they are not apparently a separate breed from the ordinary country cattle and owe their excellence chiefly to the nature of the country in which they are reared. Some of the Pámudurti owners recognise the importance of selecting a good bull to serve their cows, but as the cattle usually run in great mixed herds this knowledge is apparently seldom put into actual practice. The only really good cattle met with belong to the well-known Mysore and Nellore breeds and are imported. The former (which bear a strong likeness to the famous Amrat Mahál cattle, and are believed to be descendants of Amrat Mahál bulls distributed in the neighbourhood many years ago) are chiefly met with in the southern taluks. They are bought at the cattle fairs in Mysore or purchased as calves from itinerant cattle-traders. In the north of the district the Nellore cattle are commonest. They are brought over in large herds by drovers from that district and sold to the ryots, at high prices, on the instalment system; a part payment down securing the purchaser the animal and the remainder of the price being paid in two subsequent instalments. If the purchaser does not pay these instalments promptly the drover often waits in his house, living at his expense, until the money is forthcoming. Cattle disease is very prevalent and causes the ryots enormous loss.

Buffaloes, sheep and goats.

The buffaloes are of the usual variety. They are often used for pack work as well as for ploughing and drawing carts. Sheep are either of the black woolly species or the long-legged red animals covered with hair. The black kind do not seem to occur at all in Tadpatri, but in other taluks their wool is largely woven into blankets (see Chapter VI) by the Kurubas. The goats are of the ordinary breed.

Game.

The larger kinds of game are rare. Tigers are said to be heard of occasionally in Madakasíra, but few authentic instances are on record. A young cub of the true hunting cheetah was recently caught by the villagers near Goddumarri in Tadpatri taluk. Leopards are found in every taluk in the rocky hills and do considerable damage by killing cattle. In 1903 the deaths put down to them numbered 265. Wolves are not uncommon and bears are plentiful round about Amagondapálaiyam in Penukonda taluk. Sambhar have been seen in the hills east of Bukkapatnam, but spotted deer are apparently not met with. The chinkára (Bennett's gazelle) and the black-buck are fairly plentiful,

though less so in the cotton-soil areas than on the red land. Good heads are very scarce however. Pig are plentiful and widely distributed.

Game.

Of the game-birds, peafowl are rare but are found in the Kóna-Uppalapádu valley and in the jungles round about Kottakóta in Penukonda; the Indian bustard is more often met with on the western side of the district than elsewhere; sand-grouse occur in special localities; and partridges and several of the quails are common wherever the ground is suitable. Of the water-loving birds, snipe are scarce—two of the best places for them are the Pátakottacheruvu and Yerratimmarájucheruvu in the north of Gooty taluk—several kinds of teal and duck occur on the larger tanks and barred-headed geese are met with now and again. The tanks dry up completely every year so that hardly any of them are surrounded by any growth of reeds or long grass. This naturally makes them poor places for snipe or waterfowl as there is no cover for the one or feed for the other.

The Bóyas are the chief shikáris. They drive black-buck into nets, employing the usual rope decked at frequent intervals with feathers, which these animals are afraid to cross, to guide them towards the place where the nets are set. They capture hares in the same way. On the Telugu New Year's Day they also organise great drives for pig. The natives catch duck and teal by the old trick of sending chatties drifting about a tank until the birds get used to the sight of them and then swimming into the middle of the flock with a chatty over their heads and pulling the birds quickly under water by the legs.

CHAPTER II.

POLITICAL HISTORY.

PREHISTORIC PEOPLES—Kistvaens—Palæolithic settlements. EARLY HISTORY—Asóka, 258 B.C.—The Nalas, 7th century—The Nolambas, 8th to 10th centuries—The Gangas—The Western Chálukyas, 11th century—The Hoysalas and Yádavas, 12th century—The Muhammadan advance, 1310. VIJAYANAGAR KINGS, 1335-1565—Foundation of their empire, 1335—Its rapid extension—Its struggles with the Báhmini kings—Disruption of the Báhmini kingdom—Decay of Vijayanagar—Ráma Rája and his brothers—The Musalmans combine against Vijayanagar—The battle of Talikóta, 1565—The king flees to Penukonda—Tirumala seizes the throne—End of the Vijayanagar empire. THE MUHAMMADAN PERIOD—The Maráthas, 1677—Aurangzeb, 1687—The Nizam, 1723—Haidar Ali, 1761—The second Mysore War, 1792—The third Mysore War, 1799—The district ceded to the English, 1800. ENGLISH RULE—The poligars—Plot to seize Gooty, 1804.

CHAP. II.
PREHISTORIC PEOPLES.

The earliest dwellers in the district of whom any traces now survive are the prehistoric peoples who built the kistvaens found within it and fashioned the rude stone implements which have been discovered on the tops of some of its hills.

Kistvaens.

Kistvaens to the number of some hundreds occur at Mudigallu, three miles east of Kalyandrug, and on Dévadúlabetta (the 'Devandelbetta' of the maps), the big hill which stands just north of the same town. These are referred to in the account of this place in Chapter XV below. Four complete examples and several others in ruins stand by the side of the road just north of Mályavantam in Anantapur taluk and isolated cases are reported[1] from Kondápuram and Púléru in Hindupur.

Palæolithic settlements.

Traces of palæolithic settlements occur in Gooty taluk at the following places[2]: The high ground south-west of Guntakal station, Vidapanakallu fort and main hills, the hills at Vélpumadugu, Lattavaramu, and Karukumukkala, Kottakóta west hill, the low hill west of Vajra-Karúru, Uravakonda hill, the hill east of the great dyke to the east of this and Véligonda hill. Mr. Bruce Foote says that at Budihal hill in the same taluk, which is apparently the Budikonda of the maps, are several remarkable groups of the shallow elliptical troughs which were worn in the rocks by the efforts of the makers of the stone implements to grind and polish them after they had been roughly

[1] Meadows Taylor's paper in *Journ. Bombay Branch of R.A.S.*, iv, 412 (1852).

[2] See Mr. Bruce Foote's paper in J.A.S.B., lvi., Pt. 2, No. 3, 1887.

CHAP. II. PREHISTORIC PEOPLES. — Palæolithic settlements.

chipped into shape. The workers apparently sat together sociably in groups and the polishing places are often situated on high rock terraces commanding wide views of the surrounding country so that a watch could be kept while the work proceeded. Others were placed under the cover of great rock shelters or in small caves shaded from the heat of the day.

EARLY HISTORY. Asóka, 258 B.C.

Between these remote peoples and the earliest historical facts yawns an unbridged gulf. The first tangible piece of evidence is furnished by the rock edicts of Asóka which Mr. Rice discovered in 1892 in the piece of Mysore territory which lies west of the Rayadrug taluk of Bellary. The date of these is about 258 B.C., but as Asóka sent proselytising missions to foreign countries their existence proves little.

The Nalas, 7th century.

Four hundred years later, a copper plate grant of the Chálukyan king, Vikramáditya I. (A.D. 655—680) describes Ratnagiri in the Madakasíra taluk as being in the Nalavádi *vishaya* or 'district of the Nalas'[1]. So this tribe must at one time have ruled at least that corner of Anantapur. Little is known of them, except that an earlier Chálukyan king is described as "the night of destruction to the Nalas", which clearly implies that he defeated them.

The Nolambas, 8th to 10th centuries.

Later on, Hémávati in this same Madakasíra taluk was in Mr. Rice's opinion[2] one of the chief towns of the 'Nolambavádi Thirty-two-thousand,' a province belonging to the Nolambas and so called from the traditional or supposed number of villages it contained. Three inscriptions of the dynasty have been copied there[3]. Gooty was also included in Nolambavádi, so the province apparently comprised the greater part of the Anantapur district.

Not much is known of these Nolambas. They were a branch of the Pallavas and were apparently feudatories of the Ráshtrakútas of Málkhéd (about 90 miles west by south of Haidarabad) who were supreme in the Bellary country roughly from 750 to 950 A.D.

The Gangas.

About 973 they were overthrown by Márasimha, a king of the Ganga dynasty, whose capital was at Talakád on the Cauvery in Mysore State and who were also feudatories of the Ráshtrakútas. The Gangas in their turn were conquered by the Chólas from the

[1] Dr. Fleet, in *Bombay Gazetteer*, i., Pt. 2, 363.

[2] Rice's *Mysore*, i., 307.

[3] Nos. 124, 125 and 127 of 1899 in the Government Epigraphist's records. I am much indebted to M.R.Ry. V. Venkayya, M.A., Acting Government Epigraphist, for particulars of these and other inscriptions referred to in the present account.

CHAP. II. EARLY HISTORY.

The Gangas.

Tanjore country. Rájarája I. of that dynasty, who began to rule in 985, claims to have seized 'Nulambapádi,'[1] which seems to be a variant of the name Nolambavádi, and there are two Tamil inscriptions at Hémávati,[2] one of which is dated in the reign of Kulóttunga-Chóla.

The Western Chálukyas, 11th century.

In the eleventh and twelfth centuries the Western Chálukyas, whose capital from about 1070 was at Kalyáṇi in what is now the Nizam's Dominions, were the rulers of the district. Three inscriptions of Vikramáditya VI. of this line, who was king from 1076 to 1126, occur on the rocks near the top of the Gooty fort.

The Hoysalas and Yádavas, 12th century.

Towards the end of the twelfth century the Western Chálukyas were overthrown by two of their own feudatories, the Hoysala Ballálas of Dvárasamudra (the modern Halébíd in Mysore) and the Yádavas of Dévagiri, now known as Daulatábád. An inscription of the Hoysala king Víra-Ballála II. (1191 to about 1212) at Hémávati[3] dated 1205-6 records a gift to the Nolambésvara temple there, which is probably the same as the present Doddésvara shrine, and in an inscription at Harihar in Mysore territory[4] this king claims to have taken Gooty. A little later an officer of the Yádava king Singhana (1210—1247) is recorded as having conquered the same place[5].

The Muhammadan advance, 1310.

About 1310, a year which is one of the great landmarks in South Indian chronicles, the advance of the Muhammadans from the north began to seriously threaten the very existence of all Hindu dominion in the south. Malik Káfur, the famous general of Allá-ud-dín of the Khilji dynasty of Delhi, swept into the Deccan with an immense force, captured Orangal (Warangal) in the Nizam's Dominions and took and sacked Dvárasamudra. Two years later his armies again marched south and Dévagiri fell. Both the Hoysalas and Yádavas were practically extinguished.

VIJAYANAGAR KINGS, 1335-1565.

Anarchy followed, Musalman governors, representatives of the old royal families and local chiefs struggling for supremacy, until out of the confusion arose the great Hindu empire of Vijayanagar, which from its capital near Hampi (in the Hospet taluk of Bellary) for two centuries stemmed the tide of Muhammadan advance.

[1] *S. Ind. Inscrs.*, iii., 7.

[2] Nos. 117 and 118 of 1899 in the Government Epigraphist's records.

[3] No. 122 of 1899 in the same records.

[4] *Bombay Gazetteer*, i., Pt. 2, 505.

[5] *Ibid.*, 524.

VIJAYANAGAR KINGS, 1335-1565.

Foundation of their empire, 1335.

Some of the many legends which are related about the foundation of this kingdom are given in Mr. Sewell's recent work regarding it,[1] and he considers the most reasonable account to be the following: Two brothers of the Kuruba caste, named Harihara and Bukka, who were employed under the king of Orangal, fled from the second sack of that city by the Musalmans in 1323 and took service under the Rája of the fort of Ånegundi standing on the northern bank of the Tungabhadra nearly opposite the present village of Hampi. There they rose to be respectively minister and treasurer.

In 1334 this Rája was attacked by Muhammad Taghlaq of Delhi, whose rebellious nephew he had harboured. Seeing defeat to be certain he caused a huge fire to be lit on which his wives and those of his chief men immolated themselves, and then with his followers he sallied forth against the invader and was slain. Muhammad Taghlaq left a local Governor to rule the new conquest and retired northwards. The countryside, however, rose against the new ruler and eventually Muhammad, finding events too strong for him, restored the principality to the Hindus, and raised to be its Rája and minister, respectively, the two brothers Harihara and Bukka who had previously been its minister and treasurer.

Harihara, runs the story, was one day out hunting when a hare, instead of fleeing from his dogs, flew at them and bit them. Returning homewards, he met the sage Mádhavácháriár, surnamed *Vidyáranya* or 'forest of learning,' who, hearing of this portent, advised the Rája to build a city on the spot and gave him his assistance in doing so. Thus was founded, in about 1335, Vijayanagar, 'the City of Victory.'

Its rapid extension.

The territory subject to the kingdom extended with extraordinary rapidity and Bukka I, Harihara's brother and successor, is said to have ruled over all Southern India. Seeing that the only alternative was a despotism of Muhammadans, the Hindus of the south doubtless acknowledged his sway without much demur.

Bukka died about 1379 and was followed by his son Harihara II. He was the first of the Vijayanagar kings to assume the imperial title of *Mahárájádhirája*, or 'king of kings,' his predecessors having only described themselves as *Mahámandalésvara*, or 'great lord.' The extent of his dominions may be gathered from the fact that inscriptions of his time are found in Mysore, Dharwar, Conjeeveram, Chingleput and Trichinopoly.

[1] *A Forgotten Empire (Vijayanagar)*, by Mr. R. Sewell, I. C. S., retired, (Swan Sonnenschein, 1900), pp. 20—23.

CHAP, II. VIJAYANAGAR KINGS, 1335-1565.

Its struggles with the Báhmini kings.

In 1347, however, the Musalman Viceroy of Daulatábád had revolted against the authority of Delhi, and proclaimed himself independent and founded the Báhmini line of kings whose capital was at Kulburga in what is now the Nizam's Dominions. He soon extended his sway as far south as the Kistna river and for the next 135 years his dynasty constantly and strenuously opposed any northern expansion of the power of Vijayanagar. The details of the many struggles which occurred between these two rivals belong rather to the history of Bellary, in which district many of them took place, than to that of Anantapur. They are related in Ferishta's history and Mr. Sewell's *Forgotten Empire.*

It is in Bellary, too, that are to be found the chief permanent traces of the rule of the Vijayanagar kings, such as the remains of their capital and the irrigation channels they led from the Tungabhadra river. In Anantapur—except that they built some portions, not now separately distinguishable, of the fortifications at Gooty and Penukonda and that inscriptions show that here and there (at Tadpatri for example) they endowed or beautified temples—there is little that can be pointed to as their handiwork.

Disruption of the Báhmini kingdom.

Between 1489 and 1527 the Báhmini kingdom at Kulburga fell to pieces. Several of the most powerful nobles revolted against the Báhmini dynasty and established themselves as independent rulers, and though the representatives of the line continued during this period to be sovereigns in name, their power rapidly declined and was eventually divided between the five Muhammadan kingdoms of Bijápur, Ahmadabad, Berar, Ahmadnagar and Golconda. These five nevertheless continued the relentless opposition to Vijayanagar which their predecessors had always maintained and that kingdom continued constantly at war with one or other of them.

Decay of Vijayanagar.

Vijayanagar perhaps reached the height of its power and magnificence under king Krishna Deva, who ruled from 1509 to 1530. His successor, his brother Achyuta Ráya (1530-1542), was, however, a coward and at the same time a tyrant, and from his reign may be dated the beginning of the end of the empire. He alienated his best friends by his violent despotism and at length his nobles combined against him and took all real power into their own hands.

Ráma Rája and his brothers.

The leaders of this combination were three brothers named Ráma Rája, Tirumala and Venkatádri, of whom the two first were married to daughters of king Krishna Deva. Ráma Rája was virtually king of Vijayanagar during the last part of Achyuta's reign and throughout that of the next ruler Sadásiva. He was a strong man and did much to repair the damage to the prestige of the dynasty

which Achyuta's weakness had occasioned, but, like others of his predecessors, he treated his opponents, the Musalman kings of the Deccan, as dirt beneath his feet and allowed his troops to practise every description of outrage and sacrilege in their territories whenever he obtained a victory there.

The Musalmans combine against Vijayanagar.

For a long while their mutual jealousies and enmities prevented the Musalman kings from combining to retaliate upon him, but at length they patched up their quarrels and formed "a general league of the faithful" against him.

On Christmas Day, 1564, they began their united advance southward and halted near the town and fortress of Talikóta, 25 miles north of the Kistna river. Ráma Rája despatched his brother Tirumala with 20,000 horse, 100,000 foot and 500 elephants to block the passage of the river, then sent off his brother Venkatádri with another large army, and finally marched in person to the point of attack with the whole remaining power of the Vijayanagar empire. His total force is said to have numbered 600,000 foot and 100,000 horse. The Hindus had fortified their side of the ford opposite the enemy's camp, but the latter drew them off by pretending to attempt another passage, and then returning suddenly to the original ford crossed it unopposed. They then marched south towards Ráma Rája's camp.

The battle of Talikóta, 1565.

On the 23rd January 1565, the great battle of Talikóta (as it was called), one of the most decisive engagements in all South Indian history, was fought. All the available forces on either side took part in it. Ráma Rája, though over ninety years of age, commanded the Vijayanagar centre and his brothers Tirumala and Venkatádri led, respectively, the left and right divisions. The Musalmans awaited the attack with their artillery in the centre, opposite Ráma Rája's division. This consisted of six hundred pieces of ordnance disposed in three lines, the heavy artillery in front, then the smaller pieces, and in the rear light swivel guns. Masking all these were two thousand archers. These latter kept up a heavy fire as the enemy advanced and then falling rapidly back allowed the massed batteries to open fire. Their effect was murderous and decisive, and the Hindus retreated in confusion. On the flanks they had, however, been more successful and had driven back the Musalmans, and the centre rallied for a charge upon the guns. At first their onslaught seemed to prevail, but the Musalmans' heavy guns, loaded with bags of copper coin, were fired into them at close quarters, 5,000 of them fell, and the Musalman cavalry charged through the intervals of the guns and cut their way straight through the disorganised masses of the enemy right up to where Ráma Rája was posted.

CHAP. II. VIJAYANAGAR KINGS, 1335-1565.

The battle of Talikóta, 1565.

Ráma Rája had at first superintended operations from a litter. Later, thinking to encourage his men, he had seated himself on a "rich throne set with jewels, under a canopy of crimson velvet embroidered with gold and adorned with fringes of pearls," from whence he distributed money, gold and jewels to those of his followers who acquitted themselves well. Later again, he returned to his litter and it was at this moment that the Musalman cavalry charged up to his position. One of the enemy's elephants stampeded towards him, his bearers dropped him and fled, and before he could mount a horse he was a prisoner in the enemy's hands. He was taken before the king of Ahmadnagar, who immediately had his head cut off and raised on a long spear so that the Hindu troops might see it.

This disaster caused an instant panic among the Vijayanagar forces and they broke and fled. "They were pursued," says Ferishta, "by the allies with such successful slaughter that the river which ran near the field was dyed red with their blood. It is computed on the best authorities that above 100,000 infidels were slain in the fight and during the pursuit."

The king flees to Penukonda.

Their panic was so great that they made no attempt to rally on a fresh position or even to defend the hills and approaches round about their capital at Hampi. Venkatádri had been slain and of the three brothers Tirumala alone remained. He hastily returned to Vijayanagar and fled thence with the puppet king Sadásiva to the hill fort of Penukonda in this district, taking with him a few followers and a convoy of 550 elephants laden with treasure in gold, diamonds and precious stones valued at more than 100 millions sterling, and also the state insignia and the celebrated jewelled throne.

Deserted by their king and the commandant of their troops the people of the capital made no effort to defend themselves, and the very next day the city was looted by the hordes of the wandering gipsy tribes of the country. On the third day the victorious Muhammadans arrived, and for the next five months they set themselves deliberately to destroy everything destructible within the walls of the capital. Vijayanagar as a city was blotted out, and has never since been inhabited by any but the few cultivators who still till the fields that wind about among its deserted streets and temples. The next year Tirumala made an attempt to re-populate it but failed, and Penukonda, which had always been one of the chief strongholds of this part of the country,[1] became the capital of what remained of the empire.

[1] See the account of the place in Chapter XV below.

CHAP. II. VIJAYANAGAR KINGS, 1335-1565.

The Vijayanagar power now fell rapidly into decay. The nobles who ruled its outlying provinces began to throw off their allegiance and declare themselves independent and much of the country was plunged into anarchy.

Tirumala seizes the throne.

At Penukonda Sadásiva remained king in name, though in reality a prisoner, until 1568 when Tirumala (so it is said) murdered him and seized the throne for himself. Under his orders the Penukonda fort was repaired and extended[1]. He was succeeded in 1575 by his son Ranga, who shortly afterwards transferred his capital to Chandragiri, in the North Arcot district.

End of the Vijayanagar empire.

Ranga was followed in 1586 by his brother Venkata, who ruled for 28 years and died an old man in 1614. During his reign more of his vassals—among them the viceroys of Madura, Tanjore and Mysore—threw off their allegiance. At his death there were widespread revolts, disturbances and civil warfare, and the power of Vijayanagar was virtually at an end.

In 1639 a king of the line named Ranga, who was ruling at Chandragiri, granted to the English the land on which Fort St. George is now built, but in 1646 both Chandragiri and Chingleput, which was also one of his nominal capitals, were taken from him by the king of Golconda and he fled to the protection of the chief of Bednúr, one of the few of the former dependents of the empire who continued to acknowledge his suzerainty. Such had been the former prestige of the fallen kings that for many years afterwards grants to temples and the like were declared by loyal descendants of their subjects to be made by their royal permission. But such phrases were merely polite fiction, for the last remnant of their power had long since been torn from them. The existing representative of this great line is the Rája of Anegundi on the bank of the Tungabhadra in the Nizam's Dominions, who subsists upon a small jaghir and a pension paid him by the British Government.

THE MUHAMMADAN PERIOD.

Meanwhile the Musalman kings had gradually extended their hold over the district. At first their mutual jealousies and animosities had prevented them from reaping to the full the fruits of their victory at Talikóta, and some of the strongest of the Vijayanagar fortresses remained in the possession of the local governors of the empire. But eventually the kings of Bijápur and Ahmadnagar agreed to take different lines of conquest, so that their operations should not clash, and the former proceeded to invade the country south of the Kistna, including the Bellary and Anantapur districts.

[1] Inscription No. 336 of 1901 in the records of the Government Epigraphist.

CHAP. II. THE MUHAMMADAN PERIOD.

In 1577 he appeared before Penukonda. The Vijayanagar king, as has been stated, had already moved to Chandragiri, but the garrison succeeded in bribing off part of the attacking army and the siege failed. In 1589 another attempt was made by the king of Golconda, but the king's son-in-law, Jagadéva Ráya, the chief of Channapatna, in Mysore, offered a most plucky resistance and drove off his forces. Later, however, the place fell to the Musalmans and with it Gooty, and eventually the whole district, came under their sway. They ruled it by governors of their own appointment or through local chieftains, called poligars, who acknowledged their supremacy and paid them tribute but in all other ways were virtually in independent power. The principal of these was the poligar of the Hande family of Anantapur, who is referred to in the account of that town in Chapter XV below.

The Maráthas, 1677.

But in the west of the peninsula a new power had been arising—that of the Maráthas. In 1677 Sivaji, the famous Marátha chief, took most of the possessions held by the king of Bijápur in the Carnatic and in the next year visited the Deccan. In 1680 the rights held by Bijápur over this part of the country were formally made over to him and the poligars paid their tribute to him.

Aurangzeb, 1687.

In 1687 the emperor Aurangzeb of Delhi marched south to reduce Bijápur and Golconda to obedience to his rule and overthrew the power of the Maráthas within the district and added the country to the Mughal Subah of Bijápur.

The Nizam, 1723.

In 1723, the Nizam, the emperor's governor at Haidarabad, while continuing nominally in subordination to Delhi, made himself independent and ruled his province, which included the Anantapur district, as though he were king of it. But his power over it, which had never been absolute, remained very partial, and though he claimed sovereign rights within it the Maráthas continued to collect tribute from its poligars. Much of it, indeed, became virtually a Marátha possession. Morári Rao, the well-known Marátha free-lance, whose exploits fill so many pages of South Indian history,[1] established himself at Gooty about 1746, obtained possession of Penukonda, exacted separate tribute from (at any rate some of) the poligars and made himself arbiter of the destinies of the district.

Haidar Ali, 1761.

Meanwhile, however, yet another power was arising, that of the Hindu kingdom of Mysore. In 1761 Haidar Ali, the famous soldier of fortune, usurped its throne and began to extend its possessions. His first acquisitions in Anantapur district were the forts of Penukonda and Madakasíra,[2] which belonged to Morári Rao, and in 1775 he took

[1] See Orme, i., *passim.*
[2] Miles' *Hydur Naik*, 122.

Haidar Ali, 1761.

Gooty itself, and sent Morári Rao into an imprisonment from which he never emerged. Details of the siege are given in the account of Gooty in Chapter XV below. These victories established Haidar as suzerain of the district and the poligars paid their tribute (which he usually considerably enhanced) to him.

Haidar died in 1782 and was succeeded by his son Tipu.

The second Mysore War, 1792.

In 1790 Lord Cornwallis, the then Governor-General of India, entered into an alliance with the Maráthas and the Nizam to clip Tipu's wings, and it was agreed that whatever territories should be acquired by the allies from that monarch should be equally divided among them. Tipu was reduced to submission in 1792 and by the treaty of that year he ceded half his territories to the allies. The portion of this tract which was included in the present Anantapur district, namely, the then taluks of Tadpatri and Tádimarri, fell to the share of the Nizam.[1]

The third Mysore War, 1799.

In 1799 the three allies again declared war against Mysore and Seringapatam was taken and Tipu was killed. By the partition treaty which followed, the rest of the district (with parts of Cuddapah and Bellary) was given over to the Nizam.[2]

The district ceded to the English, 1800.

In 1800 the Nizam agreed[3] to cede to the English all the territories acquired by him under these two treaties of 1792 and 1799 in return for a subsidiary force to be stationed in his dominions.

Anantapur thus passed to the British. The districts which were thus handed over (Anantapur, Bellary, Cuddapah and part of Kurnool) are still known as the Ceded districts.

ENGLISH RULE.

Sir Thomas (then Major) Munro was their first (and their most famous) 'Principal Collector.' He chose Anantapur as his residence and the bungalow he built there is still in existence. He held charge of the taluks which now make up the Anantapur district and also of the Rayadrug taluk of Bellary. The rest of the new territory was administered by Sub-Collectors subordinate to Munro who were stationed in various parts of it. Munro went Home on leave in 1807 and the next year the ceded territory was divided into the two collectorates of Bellary and Cuddapah. At the beginning of 1882 the former of these, which had long been recognised to be too heavy a charge for one Collector, was split into the two existing districts of Bellary and Anantapur.

[1] Aitchison's *Treaties, etc.* (1892) viii., 462.

[2] *Ibid.*, 319.

[3] *Ibid.*, 323, ff.

CHAP. II.
ENGLISH RULE.

The poligars.

Anantapur gave less trouble to quiet than the rest of the ceded country. In other portions of this, especially on the Cuddapah side, the poligars already referred to, who had survived all the changes of government which had followed so quickly upon one another's heels, frequently required the argument of regular troops to reduce them to order. But in the country which now makes up Anantapur there were none of these chieftains who were formidable enough to give any real trouble. Of the eighty poligars in the ceded country only four—those of Anantapur, Nadimidoddi (in Anantapur taluk), Kammalapádu (near Vajra-Karúru), and 'Talmurlah' (apparently Tariméla)—lived within it, and they were all of them at that time insignificant persons. The poligar of Kammalapádu was obstreperous and therefore was expelled and the other three were given allowances in land or otherwise and deprived of control over their villages.

Plot to seize Gooty, 1804.

On only one occasion after the cession was there any open resistance to the British authority. In 1804 a conspiracy was formed to seize Gooty and Adóni forts and to establish in that part of the country Kudrit Ullah Khán, son of Basálat Jang, the former jaghirdar of Adóni. The plot failed miserably, the only outcome of it being the attack on Kónakondla, in Gooty taluk, which is referred to in the account of that place in Chapter XV below.

CHAPTER III.

THE PEOPLE.

GENERAL CHARACTERISTICS—Density of population—Its growth—Deficiency of females—Parent-tongue—Education—Occupations—Religions. THE JAINS. THE CHRISTIANS—Roman Catholic Mission—The London Mission—The Ceylon and Indian General Mission. THE MUSALMANS—Their relations with the Hindus—The Hindu Mohurrum. THE HINDUS—Villages—Houses—Dress—Food—Amusements. RELIGIOUS LIFE—The village deities—Tree and serpent worship—Ancestor worship—Vows. SOCIAL LIFE—The more numerous castes—Beggars—Dancing-girls.

CHAP. III.

GENERAL CHARACTERISTICS.

Of the population of the Deccan as a whole the most striking characteristics are its sparseness, its slow rate of increase in recent years, its deficiency in females, its use of Telugu as a vernacular, its illiteracy, its dependence upon agriculture as almost the sole means of livelihood, and the high proportion of Musalmans and the low percentage of Christians which it contains. In all these characteristics the Anantapur district shares.

Density of population.

The density of its population is but little over half the average figure for the Presidency as a whole. As was to be expected from what has been seen of the various taluks in Chapter I above, Hindupur and Madakasíra are the least sparsely peopled; next come Tadpatri and Gooty; then follow Penukonda, Anantapur and Dharmavaram; while Kalyandrug brings up the rear. In this last, though it contains few hills or jungles, the density of the people per square mile is only about one-third of the average for the Presidency.

Its growth.

In the thirty years ending with 1901 the inhabitants of the district only increased at the rate of 6 per cent. As will be seen in more detail in Chapter VIII below, they suffered very severely in the great famine of 1876-8 and at the census of 1881 their numbers were one-fifth fewer than they had been in 1871. In Madakasíra taluk they were over 30 per cent. fewer. In the next decade the usual rebound after the famine took place and the population increased at the rate of 17 per cent., but in the ten years between 1891 and 1901 it grew at little more than the average pace in the Presidency as a whole. This was chiefly due to the slow rate of advance in the three central taluks; in Penukonda and Hindupur the growth was rapid and in Madakasíra it amounted to nearly 20 per cent. during the decade. Emigration and immigration

CHAP. III. GENERAL CHARACTERISTICS.

have affected the figures but slightly. The balance of the movement of the people between Anantapur and other Madras districts is somewhat in its favour and the similar net result of the movement between it and Mysore is a shade against it.

Deficiency of females.

In the Deccan districts and Kistna and Nellore, for some reason which has never yet been conclusively explained, there have always been considerably fewer women than men, though in almost all the other Madras districts the reverse is the case. In Anantapur this deficiency of the weaker sex is more marked than in any other part of this area.

Parent-tongue.

Eighty per cent. of the people speak Telugu, eleven per cent. Canarese, and six per cent. Hindóstáni. Canarese is the vernacular along the western border and in Madakasíra two-fifths of the population talk it. Elsewhere Telugu is the prevailing tongue. Hindóstáni is only used by the Musalmans. Maráthi is spoken by 6,000 Maráthas in the district, most of whom are weavers or dyers, and Lambádi and Korava by members of the two tribes after which these languages are named.

Education.

The education of the people is referred to in Chapter X below, and it is sufficient to note here that in this matter Anantapur is the most backward of that backward area, the Deccan.

Occupations.

The occupations of the people are discussed in Chapter VI, from which it will be seen that the percentage of the people who depend for their livelihood upon agricultural and pastoral pursuits is even higher than usual.

Religions.

Over nine-tenths of the inhabitants are Hindus. Some 7½ per cent. are Musalmans. This is a higher proportion than the average for the Presidency as a whole but much lower than the corresponding figure in the other three Deccan districts. Followers of Islám are more numerous in Tadpatri and Gooty than in any other taluks and fewest in the west, in Kalyandrug and Madakasíra.

THE JAINS.

The Jains number only some 300, and two-thirds of these are found in one taluk, Madakasíra.

THE CHRISTIANS.

The Christians of Anantapur number only three in every thousand of the population, a smaller proportion than is found in any district in the Presidency except Ganjám and Vizagapatam. Two-fifths of them are Roman Catholics, about a third belong to the London Mission and the remainder are divided in smaller proportions among other sects. As many as one-half of the total reside in the one taluk of Gooty. In neither Kalyandrug nor Madakasíra taluks are there as many as a score of them.

CHAP. III. THE CHRISTIANS.

Roman Catholic Mission.

Of the Christian Missions, those of the Roman Catholic Church come first in point of seniority. Their earliest converts within the district were certain Kápus of Maddigubba, a village about ten miles west of Anantapur. In 1718, the headman of that village, a Kápu who had suffered for two years from an obstinate disease which no native treatment or mantrams could cure, insisted on being taken to Father Le Gac, the Jesuit Missionary at Krishnápuram in Mysore, that he might beg him to cure the complaint[1]. Having first had all the family idols thrown down a well lest their influence should in any way counteract the expected cure, he set out for Krishnápuram, accompanied by many of his relations. Father Le Gac had heard of his intention and had sent him word that "his mission was not to give medicines but to instruct in the law of God," but when the sick man arrived he took him into his house and eight days afterwards was prevailed upon to baptise him. At first the invalid rallied, but shortly afterwards, on Christmas Eve, he died. Many of his relations and fellow villagers were afterwards also baptised and Maddigubba—and later its neighbour Alamúru—became a Christian centre. The converts' greatest opponents were the Dásaris, but the then poligar of Anantapur, Prasanappa Náyudu,[2] befriended them and with his permission they built a chapel at Maddigubba. Easter 1720 was celebrated with much ceremony at this chapel. The poligar had promised to be there but was too unwell to go. He however sent one of his relations to represent him and also despatched his own musicians and a quantity of fireworks for the celebration. Later in the year, when he had somewhat recovered, he went to the village in person, accompanied by a mounted guard and soldiers and elephants, attended mass in the morning and joined the procession in the evening. His successor, his brother Pavadappa Náyudu, was also well disposed towards the Christians at Maddigubba and the congregation increased until it numbered some 200 persons. Many of these were wealthy. In 1735 Mádu Ráyudu, a Marátha Bráhman who was at the head of some flying column, was attracted by this fact and attacked Alamúru. The Reddis there defended themselves for three months and the chief of them went into Anantapur to beg the poligar's help. The poligar complimented the envoy on his bravery, had him taken round the town in state on one of his own elephants, but ended up by forcing him to pay 6,000 'pistoles' (perhaps pagodas) and then declining to assist him.

[1] These and the following particulars are taken from one of the *Lettres édifiantes et curieuses* and from pp. 335—6 of Vol. IV of *La Mission du Maduré*. The Rev. A. H. Kroot of Gooty kindly drew my attention to them.

[2] See the account of Anantapur in Chapter XV below.

CHAP. III. THE CHRISTIANS.

Roman Catholic Mission.

Some of these Reddis were immigrants from "Bouccapuram," which was "80 leagues" from Alamúru, but they were so disgusted with the poligar's treatment of their headman that they resolved to at once return to their own country. They accordingly crept out of the village in silence one night, taking with them their women and children, their cattle and their other moveable property, and set off for their old home. They escaped without being noticed by the besiegers and though the poligar of Anantapur, on hearing of the matter, first begged, and then tried to compel, them to return they shook off the dust of the district for ever from their feet.

In 1743, during the internal confusion which occurred while the bigger poligars were away assisting the Nizam at the siege of Trichinopoly, the Maddigubba village and chapel were pillaged and the place "became a wilderness without a soul left in it." It was doubtless re-populated not long after, for the Christian faith spread from it to Paramatiyaléru, just north of Atmakúru.

It is clear, however, that after the suppression of the Jesuits by Pope Clement XIV in 1773 the little colony of converts received little care or attention for many years. The chief Roman Catholic settlement in the district at present is Paramatiyaléru and here resides the only European Catholic Missionary in the whole of Anantapur.

The London Mission.

The Protestant missions are two in number, namely, the London Mission and the Ceylon and Indian General Mission.

The former has stations at Gooty and Anantapur. Active operations in this district were begun in 1881, in which year the Rev. W. W. Stephenson moved from Nandyal in Kurnool district (the London Mission's work at which place was then handed over to the Society for the Propagation of the Gospel) to Gooty.

Gooty now contains four missionaries and in Anantapur there is a fifth and a lady missionary. The Gooty 'field' of the mission includes part of Kurnool, the Tadpatri taluk and the Gooty taluk as far south as the Pennér river, while the Anantapur field is held to comprise the rest of the district. The mission's work is however less active in Hindupur and Madakasíra taluks now that the Ceylon and Indian General Mission has established itself there. There are churches at Gooty and Anantapur and buildings used both as schools and churches at a number of the various out-stations. At Gooty there is a Theological Training Institution in which boys are trained to assist in the work in the villages.

The educational institutions in the charge of the Mission are referred to in Chapter X below.

CHAP. III. THE CHRISTIANS.

The Ceylon and Indian General Mission.

The Ceylon and Indian General Mission, an institution which adheres to the tenets of none of the usually recognised Protestant sects, has been established at Hindupur and Penukonda for the last nine years and has recently extended its operations into the Madakasíra taluk. The European and Eurasian staff of the Mission includes one missionary and three ladies at Hindupur; two missionaries at Madakasíra; another and a lady at Malugúru, seven miles north of Hindupur; and two ladies at Penukonda. There are churches at Penukonda and Hindupur, schools (none of them above the primary grade) at these two places and at Góvindapuram in the Madakasíra taluk and a night school and a home for destitute Christian boys at Hindupur.

THE MUSALMANS.

Musalmans, as has been said, are much fewer in proportion to the rest of the population than in the Deccan districts generally. As many as thirteen per cent. of them are Dúdékulas, the sect of cotton-cleaners who follow indiscriminately both Musalman and Hindu ways and customs. Labbais are very rare. It is said that near Rolla there is a small community of priests to the Lambádis who call themselves Muhammadans but cannot intermarry with others of the Faith, and that in the south-west of Madakasíra taluk there is another sub-division, called the Mondu Tulukar (who are usually stone-cutters and live in hamlets by themselves), who similarly cannot marry with other Musalmans. Perhaps some one with leisure may find it worth while to make enquiries regarding these two off-shoots.

Their relations with the Hindus.

Though in days gone by when (as in Penukonda) Musalmans were wont to turn Hindu temples into mosques, the antagonism between the followers of the two religions must often have been extremely bitter, they now for the most part live on the most amicable terms. Musalmans often dress like Hindus; in many villages the same wells are used by both communities; each contributes to, and even shares in, the other's religious festivals; Hindus pay reverence to Musalman fakírs (see the account of Timmancherla and Kottacheruvu in Chapter XV); and Musalmans will break cocoanuts before a Hindu goddess' shrine.

The Hindu Mohurrum.

Perhaps the most curious example of the manner in which the two communities have coalesced is the fact that in parts of the district (the east of Anantapur taluk, for instance) the Hindus have annexed the Mohurrum and celebrate it with perhaps more fervour than any of their own feasts. In several villages a permanent 'Mohurrum chávadi,' or building in which the Mohurrum is conducted, has been erected by Hindus. The ceremonies cannot, however, be inaugurated without the assistance of at least one Musalman.

CHAP. III. THE MUSALMANS.

The Hindu Mohurrum.

In the real Mohurrum, part of the ceremonial consists in carrying in procession the *ullums* or representations in metal of the crests of the martyred Hosain's banner ; and at the beginning of the celebration these are taken to the building round which the rites centre and with much pomp and circumstance are set up on end by various devices[1]. In the Hindus' Mohurrum the significance of these representations is misunderstood and they are called the Pírlu or 'saints,' but it is held to be essential that they should be set up by a Muhammadan and if there is no one of that faith in the village one is brought in from elsewhere for the purpose. Curiously also, it is considered essential that this man should consecrate the meat which is to be eaten during the Mohurrum.

At the real Mohurrum, a pit is dug and a bonfire made in it round which lamentations over the death of Hussan and Hosain are made. In the Hindus' version of the ceremony this item (see the account of Gúgúdu village in Chapter XV below) is often developed into a regular fire-walking ceremony. Vows are also commonly taken before the Pírlu.

For Musalmans the most sacred place in the district is Bábayya's darga at Penukonda, referred to in the account of that place in Chapter XV below.

THE HINDUS.

The Hindus make up over nine-tenths of the population of Anantapur, and any account of their characteristics is thus for all practical purposes an account of the people of the district.

Villages.

The Anantapur village may be said to differ considerably from the type found in Bellary. Bellary was on the frontier of the Vijayanagar empire and so was exposed to constant attack and pillage and the poligars within it were numerous and pugnacious. Consequently in the olden days almost all its villages were fortified and hamlets outside their walls were perilous places of residence and proportionately rare. In Anantapur, fortifications are fewer and hamlets more common. The older parts of the more important towns, such as Gooty and Dharmavaram, still however carry upon them the marks of the turbulent times through which they have passed, the houses in them being crowded closely together within the limits of the old fortifications in a manner which is neither convenient nor sanitary.

Houses.

The houses in Anantapur district closely resemble those of Bellary. Their walls are of stone in mud and, as clay which will make good tiles is rare, their roofs are usually flat and consist of horizontal rafters upon which are piled faggots and a foot or so of earth,

[1] See Herklot's *Qanoon-e-Islam* (Higginbotham, Madras, 1895), 115.

CHAP. III. THE HINDUS.

Houses.

the whole being coated outside with clay. Ventilation is obtained through circular openings in this construction which are covered with an earthen pot in wet weather. These roofs usually leak badly in heavy rain. They are often approached by an outside stairway. In the south of the district, and less commonly in Penukonda, the houses are sometimes provided with watch-towers having a flight of stairs inside them and small windows. One of these towers is a very prominent object from all parts of Dharmavaram town. In the same part of the country many of the houses are faced by lofty verandahs supported on tall wooden pillars which are often tastefully carved and painted. The pial, or outer verandah, is however much less universal than in the southern districts, and so also is the inner courtyard and the 'backyard' of the Tamil country. The reason probably is that, from causes already indicated, the space available was cramped and had to be utilised to the utmost. Cattle are kept in the front room of the house instead of at the back as usual. Few houses of the smaller kinds have a worship room, but a corner of one of the living rooms is often marked off and devoted to the family gods. The sad colour of the stone walls of the buildings, the scarcity of trees and other vegetation, the narrow streets, and the rarity of any form of decoration upon the houses, make the average Anantapur village an unlovely place.

Dress.

The winter months are really cold and in consequence the clothing of all classes is thicker than in the coast districts. The ordinary ryot dresses in the coarse cotton stuffs which are woven by Málas and other lower classes. Sometimes he himself spins the thread from his own cotton and hands it over to the Málas to weave, paying them only for their labour. The woollen blanket, or kambli, is almost universally carried. Turbans are very voluminous and are nearly always white. Cotton drawers reaching down to the knee are worn by the cooly classes.

The women nearly all wear the cotton or silk and cotton cloths which are woven in the district itself, but the Bráhmans and the richer classes affect foreign makes. The tight-fitting bodice is far less universal than in Bellary and among some castes (*e.g.* certain subdivisions of the Kápus and Idigas) it is not worn after the first confinement and among others (*e.g.* Kammas in some parts) not after a woman becomes a widow. Jewels (especially toe-rings and anklets) are conspicuous by their scarcity, but are not peculiar in pattern.

Food.

In Gooty, Tadpatri and Anantapur cholam and korra are the staple food grains of the poorer classes; in the centre of the district they live largely upon sámai (panicum miliare), a kind of millet; while in the two southern taluks ragi is their chief food. It is

CHAP. III. THE HINDUS.

Food.

only the richer classes who regularly eat rice and the surplus of this grain is exported. *Borugulu*, rice cooked in sand until it swells, and *atukulu*, the same grain fried and pounded, are considered delicacies. The former is largely made in Raptádu, four miles south of Anantapur. As elsewhere, meat is only eaten by certain of the less particular castes and beef only by those who are lowest in the social scale. Vegetables are scarce in this arid climate and there are fewer varieties of them than in the south.

Amusements.

The boys and girls have a number of games and amusements and these are often curiously similar to those of the children of western nations. Hide and seek, games of the fox-and-geese variety (played with cowries), and the universal *kóláttam* are the chief amusements of the girls. The boys play with marbles and tops and also have rougher amusements such as varieties of tip-cat, prisoner's base, rounders and cricket, the last being played with a brick for a wicket.

Their elders of the lower classes play primitive games of cards in which much gambling goes on (the upper castes also play cards for small stakes), toss for coppers, indulge in cock-fighting, attend the shows given by strolling players and now and again get up a beat for pig. Cock-fighting often leads to gambling and quarrels and is therefore actively discouraged by the police. It is in consequence generally managed unobtrusively. The combatants are fitted with very long and sharp spurs. Strolling players are usually Killekyátas by caste. These people travel round the villages and give a performance wherever they can secure sufficient patronage. Contributions take the form of money or of oil for the footlights. Scenes from the 'Rámáyana' and the 'Mahábhárata' and the story of 'Désing Rája' of Gingee are perhaps the favourite plays. Sometimes the men and women of other settled castes, such as the Oddes, Kamsalas and Kammaras get up a performance among themselves. The Dommaras also travel round and give gymnastic and acrobatic displays and the Jógis sing songs to the accompaniment of a drum and a sort of tambourine. The Telugu New Year's Day is the great occasion for driving pig and the Bóyas are the chief organisers of the beats. Young and old join in them and since to have good sport is held to be the best of auguries for the coming year the excitement aroused is often almost ludicrous in its intensity.

RELIGIOUS LIFE.

The religious life and attitude of the people of Anantapur differ in one respect in a marked manner from those of the neighbouring district of Bellary. In the latter the Lingáyats are numerous and influential and their creed and their places of worship force themselves prominently into notice. In Anantapur this sect is much less in evidence and the Bráhman takes his usual place as the unques-

tioned arbiter in religious matters. Anantapur, however, resembles Bellary in possessing few temples of special sanctity or renown and in being given much less to the worship of the orthodox Hindu gods than to the cult of Hanumán and the village goddesses.

The village deities.

These latter demand the same bloody sacrifices and the same barbaric rites as in Bellary but none the less Bráhmans are found to make them offerings of the less heterodox kind, such as cocoanuts, betel, and so on. The priests at these shrines are always (as elsewhere) non-Bráhmans[1]—usually carpenters—and the goddesses themselves and the forms of reverence paid to them present no unusual points of interest. The animal sacrifices used often in days gone by to lead to riots owing to the prevalence of the belief that if a man of a neighbouring village could by any means obtain some of the blood of the sacrificed animal and convey it to his own village the religious merit accruing from the sacrifice would devolve upon the people of this latter and not upon those of the place where the sacrifice had occurred. The neighbouring village used to send in a volunteer to endeavour to obtain the blood and then support him in force in his efforts to get it to their habitations. Even now, great care is used to see that strangers do not come near the sacrifice while it is proceeding.

Tree and serpent worship.

Traces of serpent worship survive in the many stones bearing representations of snakes which are to be found in the villages, but these seem to get less attention than they used. As elsewhere, the pipal and the margosa trees are held in reverence, and, as in Bellary, the *vanni* (prosopis spicigera) takes an important part in the ceremonies at the Dasara.

Connected with the margosa tree is the worship of Chaudésvari, the goddess of the Tógata caste of weavers, regarding whom little seems to be on record. She is supposed to reside in margosa trees and either the tree itself or a stone representing the goddess and placed at its foot is worshipped by the Tógatas at certain seasons, such as the Telugu New Year's Day. Apparently the other weaver castes take no share in the ceremonies. They consist largely of animal sacrifices. Nevertheless a particular class of Bráhmans, called Nandavaríkula Bráhmans, take a prominent part in the festival. This name Nandavaríkula is derived from the village of Nandavaram in Kurnool and doubtless many stories are prevalent there about the people of this sub-division. The account given in Tadpatri, where they are fairly numerous, is as under : Once upon a time a king from

[1] At Vánavólu in the Hindupur taluk there is a temple to Rangasvámi at which the pújári is a Mála. People of the upper castes frequent it but do their own pújá, the Mála standing aside for the time.

CHAP. III. RELIGIOUS LIFE.

Tree and serpent worship.

Southern India went on a pilgrimage with his wife to Benares. While there he unwittingly incurred a nameless but heinous pollution. Horrified, he applied to some Bráhmans there to purify him, promising them half his kingdom in return. They asked for some tangible record of this promise and the king called upon the goddess Chaudésvari, who had a temple near by, to witness his oath. The purification was effected and he departed home. Later on the Bráhmans came south and asked for the fulfilment of his promise. The king declared that he could not remember having made any such undertaking. The Bráhmans accordingly went to Benares and asked Chaudésvari to come south and bear witness to the king's oath. She agreed, on the usual condition that they should go in front and not look back at her as she came. As happens in other stories of the same kind, they are said to have broken the condition. At Nandavaram they looked back and the goddess instantly stopped and remained immovable. A temple was built for her there and the Bráhmans remained in the south and still take part in the worship of Chaudésvari which the Tógatas inaugurate, even though she is not one of the Hindu pantheon and delights in animal sacrifice. At Tadpatri other castes besides the Tógatas help at the festival.

Ancestor worship.

Another uncommon kind of ceremony is the ancestor-worship which occurs in parts of the eastern taluks. In that quarter carefully and strongly built tombs may often be seen, each of them provided with a niche in which a lamp may be placed. At these the Vaishnavites of several castes do regular worship to their ancestors on the date of the annual ceremony of the deceased and on the Mahálaya Amávásyá day. The tombs are previously whitewashed and on the date in question, after dark, goats are sacrificed, cocoanuts broken, camphor burnt and a lamp is lighted in the niche on the tomb.

Vows.

A peculiarity of the district is the unusual commonness of the well-known practice of taking vows to different deities to induce them to assist the suppliant. A person vows before a shrine that if he obtains some boon, such as recovery from sickness or success in an undertaking, he will repay the deity by taking a prominent part in its next festival, or by sacrificing a goat or burning a certain quantity of camphor before it. The custom is similar to that which was so common in the dark centuries in Europe of vowing candles to such and such an altar if deliverance from peril or success in enterprise was granted. A form which the vow often assumes is an undertaking to shave the head of a child for the first time at one or other of certain holy places if it is protected during its early years from the many diseases to which infants are peculiarly liable. Among the best known of the holy spots at which this kind of vow is performed are

Gampamalla, the hill just north of Singanamalla village, Mulakanúru hill in Kalyandrug taluk and Chendráyani Konda, to the north of Bukkapatnam. All of these are just such wild and desolate spots as one would expect to be readily accredited with unusual sanctity.

CHAP. III. RELIGIOUS LIFE.

SOCIAL LIFE.

The Hindu castes of Anantapur do not include any communities of importance which are not found also, and in greater strength, in other districts.

The more numerous castes.

The most numerous caste are the Kápus, the great land-holding body in the Telugu districts. They number nearly a sixth of the total Hindu population. They consist, of course, of many sub-divisions with differing social customs (some, for example, are strict vegetarians) but these distinctions are but little understood and they are generally spoken of as though they were a homogeneous unit. They are held in much respect as substantial, steady-going yeomen, who next to the Bráhmans are the leaders of Hindu society. Close after them in numerical importance come the Bóyas (or, in Canarese, Bédars) the old fighting caste of this part of the country whose exploits are so often recounted in the history books. The poligars' forces and Haidar's famous troops were largely recruited from these people and they still retain a keen interest in sport and manly exercises. It is said that in the south-west of Kalyandrug taluk the Myása sub-division of them, like their fellows round Rayadrug in Bellary district, practise circumcision, but I had not time to personally verify the statement.

After the Bóyas, in point of numbers, rank the Mádigas, the leather-workers and coolies of the community. They eat beef and drink heavily and are thus unclean and are required to live in hamlets called Mádigageris, outside the villages. Like others of the lowest castes, they may not enter the temples, nor may they use the wells of the better classes, though when water is scarce they get over this last prohibition by employing some one in the higher ranks to draw water for them from such wells and pour it into their chatties. In other districts they have to act as their own barbers and washermen, but in Anantapur this disability is somewhat relaxed, as the barbers make no objection to let them (and other low castes such as the Málas) use their razors for a consideration and the dhóbis will wash their clothes as long as they themselves first unroll them and dip them into the water. This act is held to remove the pollution which would otherwise attach to them.

Following the Mádigas come the Canarese Kurubas, the shepherds of the community and the weavers of the woollen blankets which are such an indispensable item in the average ryot's wardrobe.

CHAP. III. SOCIAL LIFE.

The more numerous castes.

Below them in numerical importance come the other castes usual to all Telugu districts, such as the Balija and Kómati traders, the Golla neat-herds, Kamma cultivators, Odde ('Woddah') stone-workers, the Málas who weave coarse cotton stuffs and work as agricultural coolies, the washermen (Tsákalas) and barbers (Mangalas), the Upparas who used to live by making earth-salt and are now usually petty cultivators, the Idiga toddy-drawers, the Kamsala and Kummara artisans, and the weaving castes such as the Dévángas, Tógatas and Sáles of all kinds. Among the weavers may be mentioned the Pattégáras. They number only a few hundreds but are rare outside the district. They are Maráthas by origin and speak a corrupt Maráthi among themselves.

Beggars.

A noticeable point in the constitution of the Anantapur population is the frequency of the various beggar castes. Bhatrázus tour round the villages, make extempore verses in praise of the principal householders in them and are rewarded by gifts of old clothes, grain and money. Budubudukalas live by a less artistic form of the same method, travelling from village to village and getting similar recompense by prophesying good fortune to the various inhabitants. The Killekyáta play-actors, the Dommara acrobats and the Jógi musicians have already been referred to.

The beggars who are most in evidence are the Dásaris. This community is recruited from several castes, such as the Kápus, Balijas, Kurubas, Bóyas and Málas, and members of it who belong to the two last of these (which are low in the social scale) are not allowed to dine with the others. All Dásaris are Vaishnavites and admission to the community is obtained by being branded by some Vaishnavite guru. Thenceforward the novice becomes a Dásari and lives by begging from door to door. The profession is almost hereditary in some families. The five insignia of a Dásari are the conch-shell which he blows to announce his arrival; the gong he strikes as he goes his rounds; the tall iron lamp which he keeps lighted as he begs; the brass or copper vessel suspended from his shoulder in which he places the alms received; and the small metal image of Hanumán which he hangs round his neck. Of these the iron lamp is at once the most conspicuous and the most indispensable. A Dásari without his lamp would obtain few contributions. It is said to represent Venkatésa, and it must be burning, an unlighted lamp being inauspicious. Dásaris also subsist by doing pújá at ceremonial and festival occasions for certain of the Hindu castes.

Dancing-girls.

The Anantapur temples do not each maintain a corps of dancing-girls as do so many of those in the south. The few women of this class in the district, who are called Bógams by caste, are

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SOCIAL LIFE.

Dancing-girls.

quite independent of the temples. The custom of dedicating Basavis, which is so common further west in Bellary, Mysore and Dharwar[1], prevails to a limited extent in the western part of the district. Apparently the only castes who practise it are the Bóyas, Málas and Mádigas. A girl who is dedicated at a temple as a Basavi does not marry but lives in her parents' house under the protection of some man of her own or an equal or higher caste who is expected to maintain and clothe her. Her children belong to her father's and not to her temporary husband's family and she herself is treated as, and inherits like, a son instead of a daughter.

[1] See the *Bellary Gazetteer*, Chap. iii.

CHAPTER IV.

AGRICULTURE AND IRRIGATION.

AGRICULTURAL PRACTICE. WET CULTIVATION—Paddy—Ragi—Sugar-cane—Betel—Manures. DRY CULTIVATION—On régada soil—On the red soils—Implements and methods—The *guntaka* or scuffle—Manuring—The *gorru* or drill—Mixing of crops—Weeding—The *pedda madaka* or big plough—Iron ploughs—Harvesting—Crops principally grown. IRRIGATION—Protected area small—Wells—Tanks—River channels—Spring channels—Projects under consideration. ECONOMIC CONDITION OF AGRICULTURISTS.

CHAP. IV. AGRICULTURAL PRACTICE.

Agricultural methods in Anantapur divide themselves, as elsewhere, into the practices followed on wet and on dry land. Dry cultivation further differs according as the land is black cotton-soil or red earth.

WET CULTIVATION.

Wet crops occupy only some eight per cent. of the total area cultivated. The sources from which they are watered (as will be seen later on in this chapter in the account of Irrigation in the district) are moreover generally precarious. Their inferiority is shown by the following figures giving the wet rates per acre applied at the recent settlement:—

Taluk.	Percentage of assessed wet area which is assessed at—				
	Rs.8½.	Rs.8 to Rs.6.	Rs.5½ to Rs.4.	Rs.3½ to Rs.2.	Less than Rs.2.
Gooty	...	17	38	43	2
Tadpatri	...	28	42	28	2
Anantapur	6	7	26	57	4
Dharmavaram ...	2	12	33	51	2
Kalyandrug	...	10	30	54	6
Penukonda	3	13	32	50	2
Hindupur ...	...	16	43	41	...
Madakasíra	...	12	42	46	...
District ...	2	14	36	46	2

It will be seen that Rs. 8½ is the highest rate in the district, that only 2 per cent. of the wet land pays as much as this, that only 16 per cent. is assessed at more than Rs. 6, while nearly half of it pays as little as Rs. 3½ or less. The chief wet crops grown are, in the order of their acreage, paddy, ragi, sugar-cane and betel.

CHAP. IV. WET CULTIVATION. Paddy.

Paddy usually occupies only some five per cent. of the total wet and dry area cropped in the district. The chief points in which the methods of growing it in Anantapur differ from those customary elsewhere are that the plots into which the land is divided are usually very small; that the land is not ploughed until it has been soaked with water; that the grain is sown broad-cast and transplanting from seed-beds is rare; and that an enormous amount of water is used.

The disadvantage of the small plots is that they can only with difficulty be thoroughly ploughed. On the other hand, where the land is uneven the construction of large plots is most expensive and, where the top soil is shallow, is apt to result in its entire removal.

The practice of deferring the first ploughing until the tanks receive a supply and the land can be thoroughly soaked has the disadvantage of lengthening the cultivation season and so exposing the crop to the risk of an ultimate want of water. This discourages the growth of the better kinds of paddy which require to be longer on the ground. Moreover[1] under this system the land never gets thoroughly broken up and exposed to the weather and the excess of saline matter with which so many of the soils are impregnated has no chance of being carried away into the sub-soil.

Sowing broad-cast instead of transplanting results in a great waste of seed, an uneven crop, and a dangerous lengthening of the cultivation season. In some places—round Pámudurti and in parts of Madakasíra, for example—transplanting is now often practised, especially if the rains are late. Elsewhere the uneven crop which results from broad-casting is usually remedied by moving the seedlings from the thicker to the thinner patches when they are about a month old.

The great quantities of water which are used on wet land in the district are declared to be necessary to prevent the crop being killed by the stagnation round it of the saline matter in the soil, and under some of the tanks, in order to continually wash away these salts, the water is kept moving in every plot night and day until the crop is matured. As has been said, this saline matter would probably in part disappear if only the land was ploughed before being soaked.

The percentage of the cropped area which is grown with paddy is highest in the three southern taluks. The best variety is *Sanna*, a five months' crop; next in popular estimation comes *Késari*, which is from four to five months on the ground; and after it *Chennangi*, a four months' crop.

[1] See Mr. Benson's Report in G. O., No. 1067 Rev., dated 13th July, 1881, para 24.

CHAP. IV.
WET CULTIVATION.

Ragi.

Ragi is largely grown as an irrigated crop as well as on dry land. If irrigated, it is customary to transplant it, and as it requires much less water than paddy it can be successfully grown even if the tanks do not receive a full supply. For similar reasons it is a favourite crop under wells. In some places the little square plots required for it are made in a neat and expeditious manner by dragging a short, heavy log, of which one end is depressed, across the field along the edge of the plots. This raises a kind of bank round the square which is afterwards slightly lowered by again dragging the log over it without depressing either end. The plan is much quicker than the usual method of making the plots with a *mamutti*. Hindupur and Madakasíra are the taluks in which ragi is chiefly raised and in these it often covers one-fifth of all the area cropped.

Sugar-cane.

Sugar-cane is grown to any noteworthy extent only in the Hindupur taluk. The cane from the small patches raised elsewhere is generally sold for chewing instead of being pressed for jaggery. As in other districts, the crop is very heavily manured. An unusual point in its cultivation is that the cuttings (which are made from the whole of the cane, and not from the tops only) are put down in a furrow and not in a deep trench. After some weeks, however, trenches are cut between the rows and the earth from them is banked round the roots of the young plants.

Betel.

Betel is similarly planted on level ground instead of between deep trenches, as is the usual practice in other places, and it is given less water than is generally considered necessary. The variety commonly grown is known as 'black betel' and is less sweet but more pungent than the leaf of more southern districts. The ryots say that the taste of betel differs largely with the nature of the soil in which the vine is planted and of the water with which it is irrigated.

Manures.

The manures used on the wet lands do not greatly differ from the ordinary. The mainstay is cattle-manure; sheep and goats are penned on the fields; and the green leaves of a variety of trees are ploughed in when the land has been thoroughly puddled. Under the Anantapur tank the municipal sweepings are used and there is keen competition at the sale of them. In Tadpatri indigo waste is employed and the richer ryots get refuse from the Gooty tannery and also plough in castor cake. When land is alkaline (*soudu*) sand or milk-bush is sometimes spread upon it and ploughed in. In Madakasíra considerable areas, including even patta land, are planted with the *kánuga* (pongamia glabra) tree for the sake of the manure which its leaves yield. The owners of the trees make considerable profits by selling these leaves.

CHAP. IV.
DRY CULTIVATION.

Agricultural practice on dry land differs, as has been said, according as the soil is the régada found in Gooty and Tadpatri or the red earth which covers most of the rest of the district. The proportions in which these two soils occur in each of the taluks have already been given in Chapter I (p. 6) above, and it has been seen that three-quarters of the district is covered with red earth. Outside Hindupur and Madakasíra the most striking characteristic of this soil is its extreme poverty. This is well exhibited in the following table showing the rates at which it was assessed at the recent settlement :—

Taluk.	Percentage of assessed dry land assessed at—								
	Rs. 2½	Rs. 2	Re. 1½	Re. 1	As. 12	As. 8	As. 6	As. 4	As. 2
Gooty	...	...	11	23	16	10	13	17	10
Tadpatri	2	4	12	18	22	16	13	11	2
Anantapur	...	...	1	2	2	4	17	48	26
Dharmavaram	...	...	...	2	2	3	11	50	32
Kalyandrug	...	...	...	2	2	2	6	43	45
Penukonda	...	...	...	2	3	5	14	46	30
Hindupur	...	...	1	5	8	17	29	35	5
Madakasíra	...	...	...	3	8	19	27	32	11
District ...	...	1	4	9	8	9	15	34	20

It will be seen that except in Gooty and Tadpatri very little dry land pays more than eight annas an acre and that in the district as a whole 54 per cent. of it pays as little as four annas or less. The percentage of the area which is assessed at these low figures is exceptionally high in the central taluks. Much of the land there (as has already been mentioned in Chapter I, p. 7), is too miserably infertile to stand cropping every year and the result is that ryots will not take it on patta, as that would involve the payment of the assessment whether it was cultivated or not, but crop it at irregular intervals, whenever there happens to be good rain and after it has lain fallow for some time, and then relinquish it. Theoretically the land so relinquished is available for assignment to any applicant, but the unwritten village code of honour gives the relinquisher the prior claim to it at the end of the next period of fallow. The large extent of cultivation under sivayajamma is thus one of the notable characteristics of

CHAP. IV. DRY CULTIVATION.

the four central taluks. The large extents of Government land which are unoccupied waste is another index of the general poverty of the soil. The settlement showed that no less than two-fifths of it were waste in the district as a whole and that in Kalyandrug the proportion amounted to nearly two-thirds. The percentages borne by the unoccupied assessed waste to the total area of Government land in each taluk are given in the margin.

Gooty	... 27
Tadpatri	... 12
Anantapur	... 35
Dharmavaram	... 45
Kalyandrug	... 65
Penukonda	... 39
Hindupur	... 40
Madakasíra	... 49

On régada soil.

On the régada land but little cultivation is carried on with the first showers of the south-west monsoon. This soil is held to require the thorough soaking which is only obtainable from the last of the south-west rain in August and September. In July and August some extent of korra, or of yellow cholam mixed with pulses, is put down, as the ryot is in immediate need of fodder for his cattle and of grain for himself. This is called the *mungári*, or early, crop. Towards the end of August and during September the cotton is sown. It is usually grown with korra—two rows of the latter to one of cotton. In September land which was cropped with cotton the year before is put down with white cholam or the mixed crops which are so popular on this soil. Cotton does not do well if grown twice in succession on the same land. These later crops (including the cotton) are called the *hingári* crops. If the heavier rains are delayed cholam takes the place of much of the cotton, as this latter does not thrive if sown out of due season.

On the red soils.

The red soils are so poor that it is only with the help of constant showers that they will bring a crop to maturity. Consequently they are sown in June and July with the first rains of the south-west monsoon and thus benefit both from it and from the north-east current. If the south-west monsoon fails, large areas of horse-gram and a considerable amount of cambu and korra will be sown with later rains. Horse-gram requires but little moisture and will come to maturity with the aid of the heavy dews which are characteristic of the Deccan cold weather if only it gets one good shower after it has begun to grow. In ordinary years there is practically no *hingári* cultivation on the red soils and consequently the greater part of the food-supply of the district is absolutely dependent upon the rains of the south-west monsoon.

Implements and methods.

The agricultural cattle of the district have already been referred to in Chapter I, p. 12. The implements of cultivation which are employed and the system of using them are much the same in all dry

CHAP. IV. DRY CULTIVATION.

lands and for all dry crops, but local variations in practice are frequent and it is seldom that any custom can be confidently declared to be followed universally.

The *guntaka* or scuffle.

Generally speaking, then, the stubble of the last crop is first of all rooted up and collected in heaps and burnt. In the cotton-soil country, where firewood is very scarce, the dead cotton plants and the roots of the cholam are often collected previously, to be used as fuel. The rooting up of the stubble is done sometimes with the plough and at others with an implement, called in Telugu a *guntaka*, which is one of several very useful agricultural appliances which curiously enough are confined almost entirely to the Telugu districts[1] and are unknown in the Tamil country. It is a kind of scuffle which somewhat resembles a 'Dutch hoe' but has an iron blade from three to five feet long and is drawn by two bullocks. The driver usually stands on the wooden bar which carries the blade so as to sink this as deep as possible into the earth.

After the stubble has thus been got rid of, the land is sometimes ploughed with the ordinary wooden plough as soon as rain falls. But over considerable areas in the régada country, especially in the cultivation of crops which are not deep-rooted, the plough is not employed at all, the ryot trusting to the *guntaka* to give the necessary tilth. The reasons for this are that cattle are scarce and holdings large and that it is necessary therefore to hurry through agricultural operations on the rare occasions when enough rain falls to render them possible. Moreover, in the régada areas the soil cracks so much and so deeply in the hot weather that it gets naturally aërated without tillage and the surface soil is reduced to a fine tilth by exposure alone.

Manuring.

Next the manure is applied. The quantity used depends upon the proximity of the village and the wealth of the ryot. Every man gives his land as much as he can get or afford, but many fields are far from villages; the villages are few; cattle are not over-numerous; in the black soil taluks firewood is scarce and much cowdung is therefore dried and used for cooking; such manure as there is, is stored in heaps exposed to the air instead of in lined pits and thus rapidly deteriorates; except in the case of land under wells, the homestead system is unknown and consequently all the cattle are driven into the villages every night and all their urine is lost and all their manure has to be carted back again to the fields; and in the result a dry field is lucky if it gets a scanty manuring once in every two or three

[1] An illustrated account of it and its uses, and also of the *gorru* or drill and the *danthi* or bullock-hoe, will be found in Bulletin No. 40, Vol. II, of the Madras Department of Land Records and Agriculture.

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Manuring.

years. Some of them are said to be never manured at all except by the ashes of the stubble burnt upon them. The manure having been spread, the *guntaka* is used again to work it in and break up the clods. Next, as soon as enough rain has again fallen, the seed is sown.

The *gorru* or drill.

This is almost always done with a most ingenious drill, called in Telugu a *gorru*, and hardly ever by sowing broad-cast. The *gorru* has either three teeth or six. Three is the usual number. A three-rowed drill will sow from three to four acres a day and this unit used to be a standard measure of area called a *gorru*. The teeth are of iron, strengthened by a wooden backing, and are hollow. Connected with each of them is a hollow bamboo and the upper ends of these are brought together and fixed into a hopper called the *zadigam*. The seed is dropped into the hopper, passes down the bamboo tubes, through the hollows in the teeth and so into the miniature furrows which these teeth make as the instrument is dragged over the field by the pair of bullocks yoked to it. After the *gorru* has sown the seed the *guntaka* is lightly used again to cover it.

The advantages of this drill are obvious. It economises seed (though with the smaller grains, such as ragi, it is apt to be wasteful), sows it evenly and at a uniform depth, and, as will be seen immediately, permits of the weeding being done by bullock-power instead of laboriously by hand. And yet the implement is unknown north of the Kistna or in the Tamil districts except in those parts of the latter which adjoin the Deccan. It lends itself admirably to the sowing of the mixed crops which are so popular in the Deccan. The commonest form of mixing is to sow two rows of some low-growing crop such as ragi or korra and then one row of a taller and more spreading plant, such as dhall or cotton. This is effected by stopping up one of the holes in the *zadigam* and attaching by a string, a foot or two behind the *gorru*, a separate seed-tube consisting of a separate hollow bamboo and hopper, into which a second sower drops the seed required for the third row. This seed-tube runs in the track left by the tooth of the *gorru* which has been put out of action and thus sows the seed at the proper distance from the other rows. Other variations of the same system enable the different seeds to be sown in alternate lines, and in many other proportions. The seed is generally fed into the hopper by a woman who, to prevent pilfering and carelessness, is usually one of the ryot's own family.

Mixing of crops.

No fixed system or custom exists regarding the mixing of crops. The variety of combinations is very large. The practice of mixing is useful in two ways. It acts as a rotation of crops and it economises land by enabling the large intervals which are necessary in the case of wide-branching crops to be cultivated with staples which require less room. It gives some trouble to those whose duty it is to make out

Mixing of crops.

the statistics of the area under the various crops, as they have to note the proportion borne by the rows of each plant to the total number of rows and thence calculate the area under each. The figures for pulses, which are mixed with other crops on no system, are perhaps seldom reliable.

Weeding.

Weeding between the rows is done with bullock-hoes. One variety of these consists of three implements resembling English hoes fixed to a transverse bar at such intervals as to pass between the rows made by the *gorru*. This is called a *metla guntaka* and requires a pair of bullocks to pull it. Another kind is the *danthi*, which is the same shape as the *guntaka* described above but has a blade only nine inches wide. Three of these, each guided by a separate man, are drawn by one pair of bullocks and the advantage of them is that any one of the three can be lifted to avoid rocks and so forth without stopping the work of the other two.

The *pedda madaka* or big plough.

In the black cotton-soils one other implement is used. This is the *pedda madaka*, or big plough. It is of wood and just like the ordinary smaller plough in shape, but is a cumbrous affair weighing some 230 lbs., and requiring six pairs of bullocks and raw-hide traces to pull it. It is generally only used when bringing waste under cultivation or when land gets foul with deeply-rooted grasses like huriáli or nutt (ischæmum pilosum).[1] In Tadpatri taluk, however, the ryots are stated to appreciate the benefits of the deep tillage which it gives and to use it periodically, whether their land is foul or not. To break up the great clods which it turns up, a specially heavy variety of *guntaka*, weighing as much as 350 lbs., is employed.

Iron ploughs.

During the last fifteen or twenty years this unwieldy machine has been very largely superseded by iron ploughs of European pattern, which are found to work more quickly, obviate the necessity for a second cross-ploughing, and require less powerful cattle. Considerable numbers of them are now in use. Some of the ryots hire theirs out to their more needy neighbours, who then borrow the additional bullocks required to drag them.

Harvesting.

The harvesting of the various crops presents no particular points of interest, except that cholam is now threshed in some places by rolling it with light stone rollers like those used in road-making. They are pulled over the corn by bullocks and are said to do their work exceedingly well. It has been suggested that they would travel round more easily if they were shaped like a frustrum of a cone, instead of being, as they always are, cylindrical.

[1] A scientific description of the latter pest, by Dr. Wight, the botanist, will be found in *Madras Jour. Lit. and Sci.* for April 1835, (Vol. II).

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DRY CULTIVATION.

Crops principally grown.

The figures below show the percentage of the area cultivated in each taluk in Fasli 1312 (a fair average year) which was grown with each of the principal crops:—

——	Gooty.	Tadpatri.	Anantapur.	Dharmavaram.	Kalyandrug.	Penukonda.	Hindupur.	Madakasira.	District Total.
Cereals:—									
Rice	3·0	4·1	5·4	4·6	4·6	6·5	9·1	8·4	5·0
Cholam	31·7	30·8	22·7	7·0	11·7	7·5	5·0	2·5	19·0
Cambu	2·9	1·2	4·5	5·9	11·9	4·9	6·6	0·1	4·7
Ragi	0·9	2·4	4·5	4·7	3·0	8·7	20·0	20·3	5·8
Varagu	0·2	4·4	5·5	0·3	0·1	2·7	1·2	6·8	2·4
Korra	32·5	28·4	8·8	8·2	13·4	7·5	5·2	15·3	17·8
Sámai	...	0·1	3·7	11·6	13·1	10·3	13·1	6·1	5·7
Others	0·1	0·1	...	...	0·1	0·1	0·2	0·1	0·1
Pulses:—									
Bengal gram ...	0·9	0·8	0·9	0·8	0·7	0·3	0·2	0·1	0·7
Horse gram ...	3·9	2·3	24·3	32·7	20·6	30·5	21·8	17·8	16·5
Red gram ...	1·7	0·1	0·9	0·2	1·6	...	0·1	4·4	1·1
Others	1·2	...	0·5	0·2	0·8	...	0·3	0·7	0·6
Condiments and spices ...	0·5	1·0	0·6	0·5	0·7	0·6	1·0	0·5	0·7
Orchards & garden produce ...	0·2	0·5	0·5	0·2	0·2	0·5	0·6	1·3	0·4
Oil seeds:—									
Gingelly	0·3	0·1	3·8	8·0	1·4	0·7	...	...	1·7
Castor	5·4	1·9	5·7	5·9	9·3	6·2	4·6	6·0	5·6
Others	0·2	0·2	...	...	...	0·1	1·6	5·0	0·6
Drugs and narcotics.	0·1	0·2	0·1	0·1	0·1	0·1	0·4	0·2	0·1
Sugar	...	...	...	...	...	0·3	0·8	...	0·1
Cotton	13·2	17·8	4·3	5·3	4·0	3·3	0·5	1·3	7·8
Indigo	0·1	2·1	...	...	0·1	...	...	...	0·3
Fruit trees and topes:—									
Babul trees ...	0·2	0·8	2·1	3·5	1·9	6·4	5·7	2·0	2·2
Others	0·8	0·7	1·2	0·3	0·7	2·8	2·0	1·1	1·1

They exhibit at a glance the great differences which exist in the nature of the crops raised in the two northern cotton-soil taluks, in the arid central division of the district and in the more fertile areas in Hindupur and Madakasíra. The régada areas in Gooty and

CHAP. IV. DRY CULTIVATION.

Crops principally grown.

Tadpatri are the only part of the district in which any considerable amount of cotton is grown. The variety raised is what is known in the market as 'Westerns.' It is whiter than, but not so silky as, the 'Northerns' of Cuddapah and Kurnool, and is longer in staple than the 'Tinnevelly' of the southern districts, but duller and rougher and often mixed with broken leaf and seed. It fetches about $\frac{1}{8}d.$ per pound less than Northerns and about a halfpenny less than Tinnevelly cotton.[1] It is sold to the Presses at Guntakal, Timmancherla and Tadpatri and sometimes is carted to Bellary. The bigger ryots deal direct with the Presses, but the smaller fry usually sell their crop to brokers, who advance them money upon it even before it is picked. In these same two taluks the proportion of the land which is cropped with korra and cholam is also much higher than elsewhere. Tadpatri is further peculiar in being the only part of the district where indigo is grown to any extent. The dye from this is extracted locally, there being a number of vats in the taluk.

In the central division of the district—the taluks of Anantapur, Dharmavaram, Kalyandrug and Penukonda—horse-gram occupies a larger area than any other staple, and the fact is most significant, for this is a crop which will thrive on the most wretched soil with the most casual cultivation and the minimum of rainfall. "Grow gram on gravelly ground," says the proverb. In unfavourable seasons the area is much larger than in the year for which figures have been given. Sámai (panicum miliare, a small kind of millet) is also a prominent crop in this part of the district. Dharmavaram is known for its gingelly and in Kalyandrug cambu and castor are largely grown. Horse-gram, gingelly, and castor are the only three grains which are exported in any considerable quantity. The others are mainly consumed locally.

In the two southern taluks ragi occupies over a fifth of the cultivated area—a much higher proportion than elsewhere, and paddy is also a prominent crop. The poorer land of Hindupur is often cropped with horse-gram and sámai, but in Madakasíra both of these occupy comparatively small areas while the percentage of the taluk cultivated with korra is higher than anywhere except in the cotton-soil areas and that cropped with varagu and red gram or planted with orchards and garden produce is more considerable than in any taluk in the district. Ground-nut, which is an uncommon crop in the Deccan, is raised in some places in Tadpatri, especially Yallanúr firka, and round Hindupur. It is grown on both black and red soils and is sometimes irrigated. Some of it is sold for eating and the rest is usually sent to Madras to be made into oil.

[1] For further particulars, see Bulletins Nos. 9 and 19 of the Madras Department of Land Records and Agriculture.

CHAP. IV.
IRRIGATION.

Protected area small.

As has already been stated, only eight per cent. of the cultivated area of the district is irrigated, and so many of the irrigation sources are precarious that only 3 per cent. can be said to be protected in all seasons. The figures below give particulars by taluks:—

Taluk.	Percentage of cultivated area—			
	Irrigated by—			Protected in all seasons.
	Tanks.	Channels.	Wells.	
Gooty ...	1	1	1	1
Tadpatri ...	1	3	4	2
Anantapur ...	3	1	4	4
Dharmavaram ...	3	...	4	3
Kalyandrug ...	2	1	2	2
Penukonda ...	9	2	4	6
Hindupur ...	19	1	2	8
Madakasíra ...	11	...	3	6
District ...	4	1	3	3

It will be seen that of the 8 per cent. of the district which is irrigated, 3 per cent. is watered from wells, 4 per cent. by tanks and only 1 per cent. with the aid of channels. Gooty and Tadpatri contain the smallest protected area and the three southern taluks the largest. Of these latter, Penukonda relies largely upon channels and wells and the other two upon their tanks.

Wells.

There are thus a fair number of wells in the district, especially in the Anantapur taluk and the red land in Gooty, but it seems certain that there might with advantage be many more. During the ten years ending 1900-1 nearly four lakhs were advanced under the Land Improvement and Agriculturists Loans Acts, but almost half of this was lent during the bad season of 1896-7 and only a small proportion of it went towards wells. In those ten years 630 wells were newly built and 1,030 others repaired or improved, but this gives only 166 as the average number of wells constructed or repaired in each year. The tendency to construct them in famine years is unfortunate. They do not give work to the ordinary labourer so much as to the trained well-diggers of the Odde caste. These people are not numerous and a sudden widespread demand for their services raises their charges. In the black soil in Gooty and Tadpatri wells are not popular for the reasons that in ordinary seasons the cotton soil does well enough

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without irrigation; that the sub-soil water lies at a great depth and beneath a stratum of hard limestone; that when reached it is often too brackish to be of any use; and that in the loose black earth the wells have to be expensively revetted to prevent their sides from falling in. But in the rest of the district these reasons do not apply and there should be ample scope for more wells except in a few localities (such as the neighbourhood of Penukonda, Kódikonda and Lépákshi) where the ground is declared to be unsuitable. The fear of lack of sub-soil water need hardly at present discourage well-sinking for—though the recent succession of dry seasons greatly lowered its level for the time, especially in Madakasíra—no visitor to the district can fail to be struck by the quantity of moisture which may now be found in the most unlikely-looking places, and the water in the red soil seldom possesses the brackishness which too often characterises it in the régada areas. In the southern taluks there are, moreover, a number of small wells called *saravu* wells which tap the perennial springs fed underground from the river-beds, and these could be increased with little prospect of failure. Elsewhere the survey of the sub-soil water and the provision at suitable centres of boring plant which have been more than once suggested might minimise the risk which at present exists that there may not chance to be a spring at the exact spot at which the well is dug.

As will be seen immediately, there is little possibility of any wide increase in the area in the district which is watered by tanks and channels and the protection of most of it from famine must be secured, if at all, by wells.

The striking contrast between the grateful oasis which a well produces and the barren land about it is in itself sufficient to fire an enthusiasm for the multiplication of these aids to wealth. The possession of a well seems, moreover, to transform the character of its owner no less than that of his land. From a casual fatalist who scratches his land a little, sows his poor seed and then waits with folded hands for rain to appear, he becomes a miracle of care and energy. He ploughs deeply, manures heavily, and grows valuable garden crops, fences his field and plants trees upon it. To save his well-bullocks the walk to and from the village, he houses them near the well and thus saves much manure which would otherwise be lost and protects them from the risk of contagion they would incur among the other cattle. In some cases he is beginning to build his own dwelling near the well and to thus inaugurate the 'homestead system' which has so much to recommend it.

To draw up the water from the wells the ordinary single mhote is almost always used and generally two pairs of bullocks are employ-

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ed—each pair being made to pull up the bucket alternately so as to avoid backing them up the ramp between each bucketful. The bullocks used are generally fine, heavy animals, but as elsewhere, considerable power is wasted by the use of leaky leather buckets and in the friction of inferior pulleys.

Tanks.

There are many tanks in Anantapur district, especially in the Hindupur taluk, but not one of them is supplied from a regular anicut and only two of the whole number—those at Bukkapatnam and Dharmavaram which are filled by the Chitrávati—are river-fed. All the rest are supplied from vankas or from local rainfall, and seeing that this local rain is light and uncertain they are very precarious sources. It has been calculated that on an average in a series of years only about one-eighth of the tanks will fill, while one-fourth will remain absolutely empty and five-eighths will get a partial supply. Moreover, many of the tanks are greatly silted up, so that their actual may be put at one-fourth at least below their nominal capacity. Much of the cultivation under them is really dry crop; they do not fill until August and September, but ragi and cholam are put down in June and July either upon receipt of a small supply or in anticipation of water. At the recent settlement only eleven out of over 700 tanks in the district were put in even the second class of irrigation sources.

The tanks which have an ayacut assessed at over Rs. 5,000 are those in the margin. The last two of these, as has been said, are fed by the Chitrávati, but the supply in this river has in recent years been reduced by the extension of irrigation from it in Mysore State. Of the other four neither the Gooty nor Anantapur tanks can irrigate a second crop unless they are filled more than once.

—	Ayacut.	Assessment.
GOOTY TALUK—	Acres.	RS.
Yerratimmaráju-cheruvu ...	1,108	6,375
Gooty ...	1,239	8,185
ANANTAPUR TALUK—		
Anantapur ...	2,477	11,243
Singanamalla ...	1,975	10,130
DHARMAVARAM TALUK—		
Dharmavaram ...	1,411	10,072
PENUKONDA TALUK—		
Bukkapatnam ...	2,168	13,802

Practically all the existing tanks were made by the native governments. The importance which they attached to their upkeep is evidenced by the number of them to which dasabandham inams are attached. These grants confer certain proportions of the ayacut on favourable tenure on condition that the grantee keeps the tank in order. Inamdars of other kinds were not exempt from responsi-

bility for the upkeep of the tanks which irrigated their grants, but were charged a cess called *bijavári*, which was devoted to repairs. This still survives in about a dozen villages. The principles on which it is collected differ widely. Oddes ('Woddahs') were also granted inam land under tanks on condition that they kept them in order. Most of these were resumed at the inam settlement, but one under the Bukkapatnam tank existed until quite recently.

Tanks.

River channels.

The river channels are very different affairs from those of the southern districts. They have neither anicuts nor head sluices, and as the two rivers of the district are seldom in flood for more than a few days at a time their supply is not received by unaided flow. They are merely diversions, by means of temporary sand dams, of the small streams which in wet weather flow down the river beds after the floods have subsided or, more usually, are dug in the bed of the river to take off the spring water. In the latter case they are often excavated with large wooden spades which are stuck into the sand at the bottom of the channel and then pulled up to the top of the bank, pushing a mass of sand before them as they go, by a pair of bullocks. These channels will raise two crops in an ordinary season. The majority of them are dug from the Pennér and the best of these are in Hindupur taluk and the Roddam firka of Penukonda. Throughout the district the annual repair of these sources is managed by the ryots themselves. The owners of the land under them elect some person to supervise the work. He is called the *gunchidár* or *pinnapedda* and has power to demand from each man who has land under the channel the services of one cooly for each acre of such land whenever labour is required. If the cooly is not supplied the landowner is fined four annas. If the latter is persistently irregular in contributing his share of the labour his land is refused water. The fines are credited to a common fund and expended either upon doing púja to the local god at the beginning of the cultivation season or in feasts to the villagers.

Spring channels.

A feature of the district is its spring channels. These are either dug from jungle streams and nullahs which supply tanks or flow down to the rivers, or from the land springs in tank-beds, hill sides, valleys and so forth. The supply in the former class is of course much better than in the latter and in ordinarily good years it is sufficient for two crops and is more reliable than that derived from many of the larger tanks. These channels are often dug for miles in the beds of the vankas before reaching their ayacut. The channels from the land springs are sometimes quite considerable affairs (one near Alúru in Tadpatri taluk waters some sixty acres) but often they are mere rills which supply only six or eight acres. They are marvels of industry,

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Spring channels.

being often excavated to a considerable depth for a mile or more. They are frequent in the centre of the district and the Yádiki firka of Tadpatri is also well known for them. The Rámésvara spring in the Kóna-Uppalapádu valley in this part of the district is famous and is held to be sacred.

Projects under consideration.

There is little scope for the construction of new tanks for the reason that all the best sites have already been utilised and that in a country of such scanty rainfall a large catchment area is necessary to secure a reliable supply. No new irrigation schemes are in course of execution. The great Tungabhadra project will benefit a portion of Tadpatri taluk by increasing the supply in the Pennér. In ordinary seasons the whole of the water of the Chitrávati is utilised in the channels which it supplies and in the two tanks at Bukkapatnam and Dharmavaram which it fills. It was proposed by the Madras Irrigation Company that a reservoir should be constructed on this river where it crosses through the Muchukóta line of hills, but it was found on boring that no good foundations for a dam could be hoped for and as a project is now under consideration to build a reservoir (in the Cuddapah district) on the chief of the tributaries of the river but little water would be available even if a dam could be made.

There is as yet no single anicut across the Pennér throughout the whole of its long course in the district. Several projects for damming it have been from time to time considered. Estimates for what is known as the 'Hindupur project' were prepared as long ago as 1868. This scheme consists in throwing a weir across the river about seven miles south of Hindupur and taking a channel from it to feed eleven tanks. In 1899 Government ordered that it should be re-investigated and taken up as a relief-work in the next famine and plans are under preparation. The 'Roddam project' was also suggested in 1868. It provides for an anicut across the Pennér 2½ miles below its junction with the Jayamangali and a channel from thence to feed five tanks. It has been held to have several advantages over the Hindupur project but apparently no orders have been passed upon it. Recently another site for a dam has been pointed out near Timmápuram in the extreme south-western corner of Dharmavaram taluk, but nothing has been done towards working out details. Particulars of these and a number of other projects which have either been investigated or are under contemplation will be found on pp. 146—7 of Mr. H. E. Clerk's Preliminary Report drawn up for the Irrigation Commission in 1902.

ECONOMIC CONDITION OF AGRICULTURISTS.

This chapter may conclude with some consideration of the bearing which the facts referred to in it and elsewhere in this volume have upon the economic condition of the agricultural population. It is

hardly necessary to deal with the rest of the people since, as will be seen in Chapter VI below, they are numerically unimportant and their welfare is also indirectly bound up with that of the cultivator, inasmuch as they subsist by supplying him with the little luxuries and conveniences with which in bad seasons, when money is scarce, he altogether dispenses. The ryots of the district are few of them great landholders. On only three per cent. of the pattas is the assessment over Rs. 50 per annum, and in the case of 69 per cent. of them it is less than Rs.10. It is therefore only the smaller farmer that need be considered.

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The economic condition of this class depends upon two sets of factors, namely the natural characteristics of the country in which they live and their energy and ability in combating such of these characteristics as are unfavourable.

The natural conditions of Anantapur could scarcely be more inimical to agricultural prosperity than they are. The soil is most of it wretchedly infertile, the rainfall is light and uncertain, fuel and fodder are scarce, irrigation facilities are few, the indigenous cattle are bad, manure is difficult to get and the people are few in number. As will be seen in Chapter VIII below, the district has suffered in consequence from constant famines and scarcities.

The qualifications of the ryot for meeting these adverse characteristics and his resultant condition cannot be better described than by quoting the following passages from a report upon the subject written in 1887 by Sir Frederick Nicholson when Collector:—

"In the matter of education and intellectual status, the district is probably the most backward in the Presidency. Real education is too important a factor in the problem to be ignored, and so long as ignorance holds entire sway, there seems little hope of such a general advance, at all events along the agricultural line, as to push back the famine difficulty. The history of the district, as of similar ones, shows that the pressure of food failures is absolutely insufficient *per se* to induce decided advances; whether the apathy arise from frequent failure, or from fatalism, or from improvidence, or from ignorance, or from hereditary conservatism, or from want of example and emulation, it is certain that there is at present a total absence of effort and determined struggle except on the old lines; no marriage in this district has ever yet been delayed for fear of not being able to provide for a family, or because the family property would have to be sub-divided, or because capital was wanting to stock and work a new farm; no new agricultural departure, save only in the matter of a few ploughs in the richer part of the district, has been taken; no determined effort has been made to *force* an unwilling soil to yield more than it has hitherto

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yielded; not even patent advantages, such as those of wells in wet land, of fencing and tree-planting, of due manurial conservation, or of cattle treatment, have been even moderately adopted; only in the matter of water supply do they follow the ancestral custom of laboriously bringing rills of water to their distant fields. The ryots are only fairly industrious, and that only in the ancestral grooves. It cannot be doubted that real education must be looked to for the mental development of the ryot; self-interest such as acts upon Europeans and impels them to the accumulation of wealth, to the hereditary struggle with nature, to new developments whether of agriculture, manufacture, or trade, to the acquisition of knowledge and to prudence in marriage, is wholly insufficient as a motive power in this district. Such education as is given has little or no connection with a lad's after-life; there is nothing in it to help him to farm; it does not teach him to observe, or make him think about, or to think new thoughts about, his processes and products. Probably an adaptation of the educational scheme to the wants of the agriculturist will go far to help us to face the famine problem. . . . . . , .As for the wealth of the district, it is simply non-existent. Taking the ryot first, his cultivation is good evidence of his poverty, while there is a terrible absence of jewellery amongst the females; this latter want is very marked to one coming from the south. . . . . The ryot has little exchange value in his land; to judge by registration transactions, it is, except in Tadpatri generally and in some parts of the other taluks, hardly a marketable article: at all events the ryot can borrow but little upon it; this stands in his way should he wish to make improvements; though on the other hand it tends to prevent reckless indebtedness. . . . Another evidence of poverty is the small number of money-lenders in the district, and these generally deal with very moderate sums. On the whole the district is without doubt the poorest and most backward of all districts, whether as regards agriculture or other industries.

The ability of the district to maintain its population follows as a matter for discussion. Anantapur is always in danger at least of distress; soils and climate are adverse, produce but scanty, the ryot ignorant and backward, and industries other than rural almost non-existent. The mere abundance of land and scantiness of population are nothing; distress does not arise from the pressure of population upon the land in the sense of a dense population on a restricted area; pressure here is the inability of the bulk of the soil, even of that under present holding which embraces all the best lands, to yield a crop in bad seasons, and no abundance of land will compensate for that inability. The district had in 1871 a density of population of only 152 to the square mile, as against 226 for the

Presidency generally, yet the distress in 1877-78 was probably severest in this and Bellary district; hence the pressure of population on area was not the cause of famine, but the pressure upon the existing means and methods of getting a livelihood and of raising crops. If indeed capital and cattle and manure were more abundant, a large area might be cultivated in good years, and the surplus stored; but this is impossible, there being no such capital available, and if there were it would best be devoted to intensive cultivation rather than to a precarious extension. Capital will not descend from the sky (though it can arise out of the earth) and there seems therefore no way of making the district regularly maintain itself other than by acting on the ryot in the matter of education in rural economy, as, *for instance*, by inculcating and inducing the adoption of the homestead system, so that the ryot by living on his own fields may devote himself more closely to the fields, may fence and thoroughly till a moderate area, may adopt the natural and sufficient manurial system which physiologically links agriculture and sanitation, may have the power of keeping his own cattle free from danger of infection, and generally may be tempted to combat more vigorously with hostile nature. The ryot himself seems the principal factor in the problem, for it is absurd to suppose that a district could not maintain, even under present climatic conditions, a much larger population; it is absurd to suppose that five or six bushels can be even approximately a proper yield under even decent cultivation; hence it seems desirable to attack the ryot and to bring the force and stimulus of education in agriculture and rural economy to bear upon him. As regards other industries, they are but rural and will follow the ryot; if he fails, so will they; they live upon his produce, and cannot yield help in maintaining him or the surplus members of his family. Indeed the district is not one where any existing non-agricultural industry has any hope of flourishing, for it has neither minerals nor forests, nor any product save those of agriculture."

With the object of helping the latest ideas on agricultural matters to reach the ryot, an Agricultural Society was started at Penukonda at the end of 1901. It is still in existence and has on its rolls 300 members belonging to the district and 200 from outside it. Its President and Vice-President are respectively the Collector and the Head Assistant. It publishes a periodical devoted mainly to agricultural matters, distributes leaflets and organises lectures on these subjects, has held an exhibition, has induced some of its members to experiment with ground-nut and potatoes and is negotiating the purchase of a piece of wet land under the Penukonda tank which is to serve as a trial ground and model farm.

CHAPTER V.

FORESTS.

FORESTS—Their former condition—Beginnings of conservancy—The existing forests—Their characteristics—In the north and centre of the district—In the southern taluks—Working plans.

CHAP. V. FORESTS. Their former condition.

The forests of the district nowhere consist of really dense growth or large timber and in many parts they contain practically no trees at all. Local tradition declares that not so long ago the hills which are now so bare were covered with jungle of respectable dimensions, but the point is one which is not now easily susceptible of either proof or disproof. Writing in 1880 of the forest round about Kottakóta in Penukonda taluk, Colonel Beddome said that though he could then nowhere find a *single* Hardwickia tree which had escaped the bill-hooks of the graziers, and it was impossible to get beams of this wood in those parts, the houses in all the adjoining villages showed that some thirty or forty years before "fine beams were procurable in large quantities." He considered that "the destruction in these hill forests probably commenced only some forty or fifty years back; in the turbulent times prior to 1800 it is not likely that the villagers owned large herds of cattle or goats, and there was ample grazing ground without driving the herds to the hills, and it is well-known that until about forty or fifty years ago these hills were the haunts of the worst class of dacoits in this part of the Presidency, and were probably a *terra incognita* to all others."

Hardwickia is certainly a much persecuted tree, as the inner bark of its young branches yields a valuable fibre for ropes and its leaves make good manure. It is therefore often pollarded by the ryots. But a worse enemy to the forests than either the graziers or the ryots, were the bangle-makers. The alkaline earth of which 'bangle glass' is made is very common in the district, and since in the days before forest conservancy began fuel could be had for nothing, the manufacture of bangles was a profitable business. In 1880 Mr. Gamble found in fourteen villages in Penukonda taluk, no less than 93 bangle-kilns, of which 75 were abandoned and eighteen working. "The kilns which were not working," he wrote, "are chiefly those which are beyond the reach of wood. They were worked and worked until all the wood in the neighbourhood had disappeared and then the scene of operations was shifted." The large amount of fuel required for the business may be gathered from the fact that the furnaces were sometimes kept glowing for sixteen days on end.

Their former condition.

It is difficult to understand how in an area which was so sparsely populated and, since it was to a great extent cut off by want of roads from communication with the outside world, contained no large market for timber, either the wanton mischief of the graziers pointed out by Colonel Beddome or the demand for wood for ordinary agricultural or domestic purposes could have so utterly ruined the forest in so short a time; but the requirements of these bangle-kilns must have been very great and their large numbers may well have caused rapid and extensive denudation of the forests.

Beginnings of conservancy.

For many years after the district was ceded to the British little or nothing was done to conserve its forests. Mr. F. W. Robertson, who was its Collector from 1824 until his death in 1838, planted many scattered topes about it and later on the Jungle Conservancy Fund established some hundreds more in various places in the low country and also nominally reserved parts of the forest round Kottakóta. But Robertson's plantations were all sold in 1859; the Jungle Conservancy's topes were chiefly babul growth on poor black cotton-soil, abandoned tank-beds and so forth; and the result of its attempted reservation round Kottakóta, as may be gathered from Colonel Beddome's account of those forests already quoted, was infinitesimal.

Systematic conservancy in the district dates, as elsewhere, from the passing of the Madras Forest Act of 1882. From a variety of causes, however, the work of selecting, settling and demarcating the forests in Anantapur in accordance with the provisions of that enactment proceeded very slowly, and it was not until ten years after the Act was made law that any notable progress was made.

The existing forests.

The figures in the margin show the situation of the forests as they stand at present. It will be seen that the proportion of forest to total area is lowest in the three central taluks of the district where hills are fewest and the rainfall lightest. Proposals are under consideration for extending the reserves in the Penukonda and Madakasíra taluks, and in the south-west corner of Dharmavaram.

Taluk.	Area in square miles of forests.	Percentage to total area.
Gooty ...	94	9
Tadpatri ...	78	12
Anantapur ...	48	6
Dharmavaram .	49	7
Kalyandrug ...	44	5
Penukonda ...	106	16
Hindupur ...	52	12
Madakasíra ...	39	9
District...	510	9

The official figures of the areas of the different reserves do not show clearly in what places there are the greatest continuous stretches of forest, for blocks which are really contiguous are often called by

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The existing forests.

separate names and entered separately in the lists. The largest unbroken extents of forest are those on the Nágasamudram hills, from near Pátakottacheruvu southwards to Kúdéru; on the Muchukóta range, from the Pennér down to, and across, the Chitrávati; the block south and east of Mallappakonda; that round about Amagondapálaiyam; the forests on the Penukonda hills; and those on the hills west of Madakasíra town.

Their characteristics.

The great majority of the reserves are on the hills, but there are also scattered blocks in the low country which have been taken up for special reasons, such as the babul reserves at Guntakal and Pámidi, the Kojjepalli tope (planted in 1869-70) between Gooty station and tank, the two palmyra and date topes near Anantapur, and others.

As has been said already, none of the reserves on the hills contain growth of any real size or density. Some of them are almost devoid of any growth at all. It is on record that in the case of many of them there was not even sufficient timber in them when they were first demarcated to furnish the central post round which the stone boundary cairns are usually built! The receipts from the sale of timber are thus negligible and the revenue is nearly all of it derived from grazing fees and 'minor produce,' such as tanning barks (especially *tangédu*, cassia auriculata), lac, wax, honey, fruit and so forth.

In the north and centre of the district.

The forests in the northern and central parts of the district are much poorer than those in the south. The south stands at a higher elevation, as the country there runs up to meet the Mysore plateau, and moreover the soil on the hills is usually richer and deeper there than in the rest of the district. On the Nágasamudram hills in Gooty taluk there is in places a scattered and stunted growth consisting chiefly of albizzia amara interspersed here and there with dolichandrone crispa, but much of the forest is merely a low scrub of randia dumetorum and carissa carandas, mixed in places with acacia sundra, or is absolutely bare of vegetation of any sort whatever. The Muchukóta hills between Tadpatri and Anantapur taluks contain a good deal of the graceful Hardwickia binata, which yields perhaps the hardest and heaviest timber in India, and the fact that this is plentiful on each side of the road from Anantapur to Tadpatri where it winds through these hills has led to the erroneous idea that the whole of this block is a pure Hardwickia forest. It really consists generally of much the same growth as the others in the north of the district. The soil in much of it is extremely shallow, the rock coming in most places right up to the surface, and regeneration is very slow. There are no bamboos in any of these forests and those which are required by the ryots are imported from the Nallamalais in Kurnool.

In the north and centre of the district.

It is a somewhat curious fact that while on both these lines of hills there are a certain number of fair-sized saplings yet exceedingly few seedlings are visible. The reason is that each summer the seedlings get killed back by the heat but that their roots survive and go yearly further and further down until they finally reach a moister stratum, when they quickly become saplings of some size. The grass on these hills is usually a thin kind of spear-grass which is of relatively small value as fodder. There is a considerable demand among the ryots for leaves for manure. In Madakasíra taluk the *kánuga* tree (pongamia glabra) is systematically planted and tended, even on putta lands, for the sake of its leaves, but in the north and centre of the district this custom is unknown and green manure is scarce.

In the southern taluks.

In the southern portion of the district the best of the forests, both in point of growth and in the variety and value of the trees found in them are those on the Mallappakonda hills, especially the portions round about Kottakóta. The reserve called after this place is the most promising in the district. Part of it has been surrounded with a stone wall and it has been entirely closed to grazing since 1890. Here there is a considerable amount of Hardwickia (in the Kottakóta block this tree forms 40 per cent. of the crop); some teak, which however is usually a stunted coppice and for some reason does not reproduce itself at all freely; a good deal of satin-wood (chloroxylon swietenia) which shows signs of spreading rapidly; and, in several places on the tops of the hills, bamboos.

On the Penukonda range of hills the growth is less varied and valuable, and the three trees above referred to are scarce or altogether absent. In one or two places near Penukonda a little sandal and a few bamboos occur.

On the Madakasíra hills a similar condition of things is found. There is a little satin-wood near Madakasíra itself but elsewhere the growth consists very largely of such trees and shrubs as albizzia amara, dodonæa viscosa and cassia auriculata. There are no bamboos.

The grass on many of these southern hills is a kind of tufted lemon-grass which is nearly as inferior a fodder as the spear-grass o the northern taluks. It would perhaps be worth while to see whether more valuable varieties would not grow.

Working plans.

For the north of the district working plans are still under consideration. In the south, they have recently been sanctioned for Dharmavaram, Penukonda, Hindupur and Madakasíra. It is clear that an increase in its vegetation is of the greatest importance to the district.

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FORESTS.

Working plans.

Forests would improve its arid climate, increase the water-supply in the wells and streams (and thus in the Pennér and Chitrávati), check floods in the rivers, and provide manure leaves, grazing, firewood and timber in a district which is now conspicuous for its short supplies of all these necessaries. It is also clear that if the regeneration of the forests is left entirely to unaided nature the process will be an extremely lengthy one. Marked improvement is doubtless already visible in areas which have been protected. Mr. Gamble said of the Kottakóta reserves "even in the five years which have elapsed between my visits of 1884 and 1889 the hills have so covered themselves as to make it difficult to believe that they are the same localities." But instances to the contrary can be adduced. The block known as Guttúru West, near the railway line about eight miles north of Penukonda, was enclosed in 1886-7 with a stone wall built at a cost of Rs.100 a mile and has ever since been absolutely shut to all grazing and protected from fire. It is true that the soil in it is most unfavourable and that the condition of the growth is better than it was, but the trees now in it consist chiefly of dolichandrone crispa, the condition of these is very poor and the natural regeneration which is taking place is almost negligible in quantity.

On the other hand it is certain that the soil in most parts of the district, unpromising as it often looks, is well suited to the growth of trees and many instances could be quoted of the manner in which topes have succeeded when circumstances seemed altogether against them.

The working plans accordingly provide for extensive sowing throughout the reserves. Hitherto, except for some experiments with date and bamboo, no attempt to regenerate the forests by this means has been made.

The reserves have been divided into a certain number of working circles and in the first year of operations one-sixth part of each of these will be entirely closed for grazing, surrounded with a live fence and rigorously protected from fire. During the next six years these closed areas will be sown, just before the monsoons, with seeds of trees which are known to do well in the locality and of a few of the more valuable varieties. The area so sown will be kept closed to grazing and protected from fire for 24 years from the time of beginning operations. Where the demand is great, areas will be opened for removal of fuel and grass on permit, but timber is only to be cut departmentally and certain varieties of trees are never to be felled at all. At the end of the 24 years, the area thus closed is to be opened again for grazing by cattle but not to goats. Goats have already been definitely excluded from all the reserves.

Working plans.

In the seventh year from starting operations another one-sixth of each working circle is to be similarly protected, closed for 24 years and sown. In the thirteenth year a third one-sixth will be similarly treated, and so on up to the thirty-first year from the time of starting. Thus in the first six years five-sixths of each circle will be open to grazing; in the next six, two-thirds; in the succeeding six, one half; and in the six after that one-third. In the two six year periods following this, the blocks reserved respectively first and second will become ready for grazing, and the proportion open will remain at one-third. Thereafter it will increase at the end of each six year period until the whole area is again open to grazing. Bamboos will be separately worked on a six year rotation.

It is hoped that by these means the bare hills will eventually be re-clothed and will form a source of considerable revenue by supplying the local population with small timber, fuel, fodder and manure leaves. As soon as the growth is fairly established the forests would be treated on the system of 'coppice with standards.' An essential point in the plan is that it should be steadily adhered to.

It has been suggested that in the next scarcity famine labour should be utilised for digging pits on the hills in which seeds could be sown. The work would not, of course, be directly remunerative, but seeing that there are very few sources of irrigation which require repair and that along many of the roads there is already stocked more metal (collected in recent famines) than can be utilised for many years to come it is not easy to suggest relief works in this district which can be classed as such.

The working plan operations above referred to will naturally require an addition to the staff of the department and, among others, proposals for increasing the number of the ranges are under consideration.

CHAPTER VI.

OCCUPATIONS AND TRADE.

OCCUPATIONS—Agricultural pursuits. ARTS AND INDUSTRIES—Gunny-weaving—Cotton-weaving—Cotton-dyeing—Silk-weaving—Silk-dyeing—Condition of the weavers—Cotton-printing—Blanket-weaving—Woollen rugs—Cotton cleaning and pressing—Jaggery-making—Oils—Tanning—Bangle-making—Aloe fibre—Paper—Wood-carving. TRADE—Exports—Imports—Markets. WEIGHTS AND MEASURES—Table of weight—Grain measures—Liquid measures—Lineal measures—Measures of time.

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OCCUPATIONS.

As in the other Deccan districts, the percentage of the people in Anantapur who are altogether independent of the land for their livelihood is extremely small. Even those who do not actually till the ground frequently depend for their welfare on the prosperity of the crops, since their products have but little sale outside the district and a bad season contracts the purchasing power of those within it on whom they rely for a market.

Agricultural pursuits.

Not much less than three-quarters of the population, which is a higher proportion even than usual, depend directly upon agricultural or pastoral pursuits for their daily bread. The methods of agriculture in vogue have been referred to in Chapter IV and the breeds of cattle, etc., in Chapter I above. Cattle are bred for sale in considerable numbers at Pámudurti, the retail trade being chiefly in the hands of the Lambádis. Goats and sheep are valued as manuring agents and for their skins; sheep provide in addition mutton and wool, the latter of which is sold to the Kurubas to make the blankets referred to later on in this chapter. Sheep are collected in large quantities at Hindupur and driven for sale every week to Bangalore to be converted into mutton.

ARTS AND INDUSTRIES.

Of the non-agricultural population, the percentage who subsist by handicrafts other than those of the ordinary village artisans is smaller than in almost any district. Such of these callings as exist are, moreover, with the single exception of the textile occupations, not only economically unimportant but artistically and industrially insignificant.

Weavers are more numerous in proportion to the total population than in any other district except Bellary. They may be divided into weavers of gunny, cotton, silk and wool.

Gunny-weaving.

Gunny is made from locally grown sunn hemp (crotolaria juncea) in a few villages among which may be mentioned Byádigerá in Madakasíra taluk, Chilumuttúru and Hindupur. The hemp is a five months' crop and is irrigated. The fibre is extracted by the usual process of soaking the stems of the plants in water for four or five days and then beating them with a stick. The gunny is woven in strips and then sown into bags. Coloured stripes are inserted by dyeing some of the threads with indigo or turmeric or by smearing them with red earth. The industry is a very small one, less than a dozen families at each of these villages being employed at it. The bags made are disposed of locally.

Cotton-weaving.

The cotton-weaving industry consists mainly in the making of the coarse white sheeting which the average ryot wears and the coloured cloths used by the women. There is in addition some little manufacture of tapes for cots (chiefly by Dúdékulas) and of cloths for turbans and bodices, and in Uravakonda five or six families occasionally make striped cotton rugs similar to those woven at Adóni.

The coarse white cloths for the men are woven in very many villages and mainly by the Málas. Imported mill-made thread is generally employed, but here and there the ryots still spin thread from their own cotton and give it to the Málas to be woven, paying them for their labour.

Cotton cloths for women are similarly made in very many villages. The chief centres of industry are however Tadpatri, Uravakonda and Dharmavaram, and the castes which are chiefly employed in it the Dévángas, Tógatas and Sáles with a fair sprinkling of Musalmans.

The processes and implements employed do not differ from those in use elsewhere and need not be described in detail. As in other districts, the women and children assist in the preparation of the warp and other preliminary steps.

Cotton-dyeing.

Practically all the thread used is mill-made and is imported from other parts of India or from Europe. Much of it is bought ready-dyed. Where the dyeing is effected locally it is very usually done by people other than the weavers. The Rangáris, a Marátha caste, and the Musalmans do much of it. Except that indigo (either grown in Tadpatri taluk or imported from Cuddapah) is still used for blue, the dyes are almost always imported mineral preparations. Only some half a dozen colours are employed, but the combination of these in the process of weaving produces other tints—an indigo warp crossed by a dark red woof making, for example, a cloth of a dull purplish colour. Both the colours employed and the combinations made are, in general, inferior to those of the Bellary weavers.

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ARTS AND INDUSTRIES.

Silk-weaving.

Cloths with both warp and woof of silk are not often made, as they are not only expensive but do not wear well. The best in the district are manufactured in Dharmavaram. Some of these are made of silk 'shot' with two colours and are ornamented with borders nine inches wide woven of gold thread and for some eighteen inches at each end are decorated with patterns in gold thread so lavishly applied that the cloth is quite stiff and heavy. These are worth as much as Rs. 50 apiece. Cloths of Kornád and other foreign patterns are also made here to some extent. Elsewhere the weaving of silk is usually confined to a narrow border, some four to six inches wide, along the edge of the cotton cloth, and in such cases the woof of the fabric is usually of cotton. It is a prevalent fashion to have one of the borders of one colour and the other of another. The chief centres for this kind of silk-weaving are the same as those (already mentioned) for the weaving of cotton, but the work is most of it done by Pattu Sáles, Padma Sáles and Pattégáras (a Marátha caste which is uncommon outside the district), none of whom usually weave cotton. The Dévángas, however, weave in both materials.

The silk thread is most of it imported from Mysore State, though some comes from the Bombay side or from the retail dealers in Bellary.

Silk-dyeing.

Like the cotton thread, it is sometimes bought ready-dyed and sometimes dyed locally. In Dharmavaram vegetable dyes are still used for silk and are applied by the weavers themselves and not by any separate castes. Cochineal is employed for crimson and the usual 'kapila' powder for yellow. Only one tint of crimson and one of yellow are employed. A vivid grass-green and a kind of violet are made from mineral dyes and these contrast painfully with the low-toned vegetable dyes.

Condition of the weavers.

The weavers of both cotton and silk are largely in the hands of the capitalists who advance them the thread, take the finished cloths and pay them piece-work wages for their labour. These capitalists are often Márváris and the purchases of yarn and dyes and the sale of the manufactured article are managed by them. The cloths are exported both to the Bombay Presidency and to Mysore and some go even to Coorg and South Canara. Weavers for piece-work wages can never make large profits. Even where the weavers own their own looms, their returns are very small and in bad seasons the demand for cloths at once falls off and they are left without means when food is dearest.

Cotton-printing.

Cotton stuffs are printed in colours by hand at Pámidi and Choullúru and to some extent at Penukonda and Guttúru. Pámidi is the chief centre. The cloths printed there (and at Choullúru) bear a

CHAP. VI. ARTS AND INDUSTRIES.

general resemblance to the well-known 'palampores' of Masulipatam and Kálahasti. The work is done by Marátha Rangáris, some reference to whom will be found in the account of Pámidi in Chapter XV.

Cotton-printing.

The cotton fabric on which the cloths are printed is all of it imported from Europe. It comes in large bales. The processes followed in the printing of the designs on this consist of a tedious series of washings in various mixtures to get rid of the sizing in the cloth and render it soft enough to take the printing evenly and well, more washings in other mixtures to render the dyes fast and yet others to make the colours brilliant. But the Rangáris are very chary of affording any detailed particulars of these processes as they say that their industry has already suffered severely from the competition of the machine-printed imitations of their productions and they are afraid of yet further violations of their trade secrets.

The printing is usually done in only two colours, a fine deep red (a vegetable dye) and a black made from iron, but in the case of some of the cloths additional designs are super-imposed upon these at the last moment in a yellow made with turmeric and a vivid green alizarine dye, neither of which harmonise in any way with the red of the ground-work. No blue is used in the printing as the Rangáris are prohibited by some odd caste rule from having anything to do with indigo.

The printing is effected by stamping the cloths by hand with teak-wood blocks on which are cut in high relief elaborate conventional or diaper patterns or representations of tigers, camels, elephants, horsemen, parrots and the like. These blocks are made locally by certain members of the community. The designs are bold and good and the deep red colour used is most effective.

The manufactures include palampores or bedspreads, canopy cloths, praying cloths for Musalmans and Lingáyats, cloths for women's wear copied from Kálahasti, Berhampore, Cocanada and Pondicherry designs, and patterns specially made for customers in Burma and Ceylon. The 'Pondicherry' cloths consist of delicate white designs on a ground of the aforesaid deep red and are in excellent taste. The cloths for the Burma and Ceylon markets are printed with less conspicuous patterns of the same kind—usually varying arrangements of white dots on the red ground. These are made by stamping the required patterns in melted wax on the undyed cloth and then plunging the whole fabric into the vats. The portions of the cloth on which the wax has been imprinted are unaffected by the dye and while the rest of the fabric becomes red they remain white.

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Cotton-printing.

The market for Pámidi cloths is a wide one. Among other places they are sent to Bangalore, Bellary, Madras, Sholápur, Colombo, Rangoon, Singapore and even Aden. In Burma and the Straits the Rangáris have their own shops.

Two or three families in Pámidi and some more in Penukonda and Guttúru print the gay cloths in which the Lambádi women delight.

Blanket-weaving.

The black woollen blanket (kambli) of the country, which serves as bed, portmanteau, clothes or umbrella, as need may require, is made from the wool of the black and white sheep by the Kurubas, the shepherd caste.

The sheep are first shorn when they are six months old (the shears used are of the same pattern as in England) and thereafter twice a year until they are four years old, after which their wool is worthless and they are converted into mutton. The wool is cleaned and loosened with a bow like that employed for cleaning cotton but smaller, and is then spun by hand. It is never dyed, but fancy grey and white borders or stripes are made by picking out the different colours of the natural wool.

The blankets are woven on a loom designed on much the usual principles but primitive and clumsy in practice. The shuttle is of the ordinary kind but is so badly made that it sticks every second or third time it is passed. After each thread of the woof is added, a long piece of smooth wood is inserted behind it and used to push it close up to the last thread and is then removed only to be laboriously replaced after the next thread. It would seem possible to improve these methods without much cost or trouble. The warp is stiffened by being dressed with a paste made of pounded tamarind seeds and water.

These blankets are made in every taluk—except perhaps Tadpatri where the black and white sheep are few in number—and are exported in considerable quantities to other districts. The best kinds are manufactured along the western frontier of the district and those of Beluguppa and Karigánapalli in Kalyandrug taluk are noted. Some of these are made from the wool of the first shearing, carefully hand-picked, but none of them approach in fineness the best of the specimens made in Mysore State, and the highest price they fetch is some Rs. 7. The cheapest kinds may be purchased for six or eight annas.

Woollen rugs.

In one of the hamlets of Kunutúru, four miles north-west of Dharmavaram (see Chapter XV), three Dúdékula families who

recently came there from the Pulivendla taluk weave coloured rugs from sheep's wool which they spin and dye themselves. These are not artistic productions.

Cotton cleaning and pressing.

Next to the above textile occupations the industries which employ the largest number of the inhabitants of Anantapur are those which are concerned with the preparation for the market of the agricultural products of the district, namely the cleaning and pressing of cotton, the manufacture of jaggery from sugar-cane juice, the making of various oils and the tanning of the skins of goats and sheep. None of these, however, are large industries.

Cotton, as has already been seen in Chapter IV, is only grown in any quantity in the two northern taluks. The crop is generally sold to the presses at Tadpatri, Timmancherla and Guntakal either through brokers or direct. The presses buy it either just as it is—with the seeds, leaves, dirt, etc., with which it gets mixed—or cleaned. Cleaning is usually undertaken by the brokers, who employ coolies for the work. It is usually done with an instrument called in Telugu a *giriké* or a *ráthnam.* This consists of two horizontal wooden cylinders set close to one another in a frame and revolved in opposite directions, towards one another, by a handle. The cotton is fed between the rollers and the seeds and dirt are squeezed out of it. The cleaning done by this machine is imperfect and the cotton comes out in a matted state with the fibres lying in all directions, making it troublesome to card subsequently. When the cotton is required for the local spinning of the coarse cotton cloths referred to above, the Dúdékulas clean it further with a bow. The cotton is placed on a bamboo grating. Above it is suspended a bow some six feet long. The string of this is placed in the middle of the cotton and is then continuously struck with a piece of wood shaped like a dumb-bell. The vibrations of the string jerk the cotton into the air, free it from the seed, which falls through the grating, and loosen the fibres so that the material is much more easily spun into thread.

Jaggery-making.

The growing of sugar-cane is almost entirely confined to the Hindupur and Penukonda taluks and only in the former of these is it at all an important crop. Iron mills for extracting the juice have now very generally superseded the old inefficient wooden machines. Ryots who cannot afford to buy them, hire them, the usual charge being one rupee a day. The jaggery is made in the usual unscientific manner by boiling the juice in shallow iron pans and afterwards separating the molasses with wet water-weeds. Most of it is exported from Hindupur railway station, whence it goes chiefly to Tadpatri, Adóni and Kurnool district. The profits from sugar-cane cultivation are high but the expenses are also very considerable and the crop

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ARTS AND INDUSTRIES.

greatly exhausts the soil. Near Hindupur a little sugar-candy is made by boiling refined sugar and allowing it to cool and crystallise. The syrup which then remains is also again boiled and converted into soft sugar.

Oils.

Castor is the only oil-seed which occupies any noteworthy proportion of the cultivable area of the district, though in Dharmavaram (and to a less extent in Anantapur) much gingelly is grown. Oil is also made in small quantities from the seeds of the ním, ippe and kánuga trees, from cocoanut kernels and from safflower. The castor seed is first boiled or roasted and then crushed either with a pestle or mortar or in the common country oil-mill. It is next boiled with water until the oil rises to the top. The oil is then skimmed off. In Madakasíra an improved iron mill has recently been set up. Castor is the usual lamp-oil of the country. The cake is often used as manure (on wet lands) and is also exported for the same purpose, some of it going to the Nilgiris for use on the coffee and tea estates there.

The other oils are all cold-drawn in the ordinary mill. Sometimes the ryots give the Gánigas (the oilmonger caste) their own seed to have the oil extracted from it, paying them for the labour, and sometimes the Gánigas buy the seed and sell the oil made from it. In Dharmavaram town, which is noted for its gingelly oil, there is a settlement of Tamil oil-makers. This oil is used for cooking. The cake is given to the cattle and is also eaten with jaggery as a sort of relish by some of the lower castes.

Tanning.

As elsewhere, the Mádigas tan hides and skins by rough processes and manufacture leather for well-buckets, shoes, and the other requirements of the villagers. The leather shoes of native pattern made in Anantapur town have a great local reputation. There is an old-established tannery near Gooty railway station which belongs to a firm of Labbais, and elsewhere in the district raw skins of sheep and goats are exported in considerable quantities. Much of this trade is in the hands of the Labbais and no doubt the skins eventually find their way to Madras for export to America.

Bangle-making.

Finally there remain the few industries connected with the natural products of the district—its minerals and vegetable growth.

Its minerals are of only the very slightest industrial importance. Its diamonds, corundum, iron-sand and steatite have been sufficiently referred to in Chapter I (p.10) above. A few words may be added regarding the manufacture of bangles from its alkaline earths. The chief centres of this industry are perhaps Guttúru, Madakasíra and Gangińenipalle in Dharmavaram taluk, but it is carried on in many villages in all the other taluks except

Bangle-making.

(apparently) Tadpatri. The bangles made are of 'glass' and are only of the very cheapest and most ordinary kinds. Certain varieties of alkaline earth (*soudu*) are first collected and lixiviated with water. The alkalies in the resulting liquid are left to crystallise out by solar evaporation. Where the particular kind of *soudu* required is common, this process is sometimes carried out by others than the actual bangle-makers, the crystals being exported for sale to these latter. The crystals are next mixed with a kind of flint found locally and some old broken bangles, and the whole is fused in a furnace into a vitreous mass resembling impure glass. The furnace is kept glowing for several (sometimes as many as sixteen) days continuously, and the glass is coloured while being fused—sulphate of iron being used for red, copper for green, indigo for blue, and so on. This glass is next taken from the crucibles, powdered, and remelted in smaller furnaces. The bangles are made by taking a small quantity of this melted glass on the point of an iron rod which is then twirled rapidly round until the glass assumes the form of a rough ring. This ring is transferred while still glowing to a heated conical clay mould held by a boy. The boy twirls the mould quickly round with one hand while with the other he shapes the ring into a bangle with an iron instrument resembling an ordinary awl. A man and boy can make from 2,000 to 3,000 bangles in this manner in a day. The wholesale price at the place of manufacture is about Rs.2 a maund of 2,400 bangles but this increases rapidly in a direct ratio with the distance to which they are exported.

The industry was very profitable as long as the bangle-makers were able to fell all the jungles for fuel without let or hindrance—the damage they have done to the forests is referred to in Chapter V—but it has now fallen off in importance.

Aloe fibre.

An English Company with a capital of four lakhs has recently begun the extraction of fibre from the aloes (agave americana) which are so common in the district. It is at present using two steam decorticators, one of which is working at Sómandépalle in the Penukonda taluk and the other at Rámpuram, on the bank of the Pennér, fourteen miles south-east of Kalyandrug. After being decorticated, dried in the sun and beaten, the fibre is sent to Guntakal to be pressed for shipment and thence despatched abroad—chiefly to England and America. The chief difficulty at present appears to be the cost of carting the aloes to the machines—for thirty tons of leaves only give about one ton of fibre—but the Company has planted some 2,000 acres in compact blocks with aloe (and proposes to open up yet more ground) and when this arrives at maturity the expense of carting the leaves will be greatly reduced

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Paper.

Aloe fibre is used in combination with hemp, rags and old gunny bags for the manufacture of rough paper at Nyámaddala in the Dharmavaram taluk. The paper is much used locally by merchants for account-books.

Wood-carving.

Wood-carving can hardly be said to be carried on as an art in the district, but the Jínigáras of many villages, more especially in the south of the district, can cut the ornamental jambs and lintels which are so general on the doorways, and now and again decorate a temple car. In Tadpatri and elsewhere they also carve small wooden toys of manifold varieties.

TRADE

Statistics of trade are not compiled for districts separately and the official figures relate to the Deccan as a whole. It is not therefore possible to speak with certainty of the course of commerce in Anantapur. As has been seen, the manufactures of the district are few, and the trade merely consists in the collection of the various products which it exports and the distribution of the imports. Tadpatri is the chief trade centre of the north of the district and Hindupur of the south. The southern taluks naturally deal largely with places in Mysore. The chief exports are perhaps cotton, horse-gram, food-grains, tanning-barks, blankets, hides and skins and women's cloths; and the principal imports, salt, kerosine, cattle and European piece-goods and yarn.

Exports.

Of the exports, cotton is probably the most important. In a fair year the presses deal with cotton worth from ten to fifteen lakhs and in a good season with much more than this. Of the food-grains, cholam, korra, and the rice of the southern taluks are those chiefly exported. The tanning materials consist largely of the bark of the cassia auriculata which flourishes on all the stony, red-soil wastes in the district.

Imports.

Of the imports, salt comes from the Bombay Presidency and from Nellore. The rivalry between the two is referred to in Chapter XII below. Kerosine is rapidly ousting castor as the lighting oil of the district. The cattle trade with Mysore and Nellore has been mentioned in Chapter I, (p.12). The piece-goods imported are mainly white cloths for the men. The women, except those of the upper castes, rarely wear anything but the cloths made locally.

Markets.

Both in the collection of produce for export and in the local distribution of the imports the weekly markets play an important part. There are some twenty of these under the control of the Local Boards. Judging from the amounts paid for the right of collecting the usual fees at these, the market at Hindupur is far the most important in the district, while next, but after a long interval, come those at Tadpatri, Yádiki, Uravakonda and Penukonda

WEIGHTS AND MEASURES.

The weights and measures in popular use frequently differ in a bewildering manner from taluk to taluk, and even from village to village, and consequently all that will here be attempted is to give some account, based on a report kindly furnished by the Collector, of the values of them which are more generally accepted.

Table of weight.

The ordinary table of weights is as under :—

21 tolas (of ·4114 of an ounce)	=	1 seer.
$1\frac{1}{2}$ seers . . .	=	1 sava seer.
2 sava seers . . .	=	1 adi seer (3 seers).
2 adi seers . . .	=	1 panch seer (6 seers).
12 seers . . .	=	1 dhadiyam.
4 dhadiyams . . .	=	1 maund (25·92 lbs.)

The reason, it is said, why a weight of six seers is called panch seer, which literally means 'five seers,' is that the old maund weighed 40 seers instead of 48 as at present. The panch seer was then equal to five seers or one-eighth of a maund. In 1812 the Collector changed the weight of the seer from 25 to 21 tolas and that of the maund to 48 seers, and one-eighth of this new maund was still called 'panch seer,' though it now weighed six seers. The same explanation accounts for the names adi seer and sava seer. There are also the chaták, or one-sixteenth of a seer, the ara pávu, or one-eighth of a seer, the pávu, or one-quarter of a seer and the ara seer, or half seer. A seer of gold or silver weighs, as elsewhere, 24 tolas.

Grain measures.

Throughout the district the seer used for measuring grain is one which will hold 88 tolas' weight of second sort rice when heaped. This is divided into halves, quarters, eighths and sixteenths, which are known by the same names as the corresponding fractions of the seer weight above. The next largest measure above the seer is the muntha, but the capacity of this differs in every taluk. In Tadpatri it varies from three to three and a half seers; in Anantapur, from three to four; in Dharmavaram, from three to five; in Penukonda, it is four seers; in Hindupur, it ranges from four to five; in Gooty from four to twenty; in Kalyandrug from five to eight; while in Madakasíra it is called a padi and is $3\frac{1}{2}$ seers and its multiples go by names which are unknown elsewhere in the district. Whatever, however, may be the local value of the muntha, 16 munthas always make one túm and 20 túms a putti. Consequently the túm and the putti are as inconstant in value as the muntha itself.

Liquid measures.

Milk, buttermilk and curd are retailed by the submultiples of the seer used for measuring grain. Oil and ghee are generally sold both wholesale and retail by weight, but there are local exceptions.

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Lineal measures.

The English inch, foot and yard are coming into use, but the popular table is as under :—

4 véledus (finger's breadth)	= 1	bethedu (hand's breadth).
5 véledus	= 1	jithedu (distance between tips of thumb and first finger when fully extended).
6 véledus	= 1	jánedu (hand's span).
2 jánedus	= 1	múredu (cubit, length from elbow to tip of middle finger).
4 múredus	= 1	báredu (distance between tips of the two middle fingers measured across the chest with the arms horizontal).

The Oddes also use the mattu of six feet in calculating earthwork. The measures of distance are the parugu, or $2\frac{1}{2}$ miles, and the ámada, which is equal to four parugus or ten miles.

Measures of time.

English hours and minutes are often used and in books and in astrology accurate terms are employed, but the popular measures of time are :—

60 vighadias	= 1	ghadia (24 minutes).
2 ghadias	= 1	muhúrtam
$7\frac{1}{2}$ ghadias	= 1	jámu (three hours).

CHAPTER VII.

MEANS OF COMMUNICATION.

ROADS—Their condition in 1852—Extension during famines—Present condition—Scarcity of bridges—Chief metalled roads—Avenues—Travellers' bungalows and choultries. RAILWAYS—The Madras Railway—The Southern Mahratta Railway—The South Indian Railway.

CHAP. VII.
ROADS.
Their condition in 1852.

The roads of the district are a creation of the last half century. Writing in 1852 Major R. Henderson, C.B., then 'Civil Engineer' in charge of this part of the country, said :—

"Roads there are none deserving the name. There certainly are "tracks through some parts marked out by aloe and milk-bush "hedges, but from want of bridges and drains these tracks are "divided into isolated portions by the rivers that intersect them. At "present there is not a single arched bridge throughout the district, "though it is intersected by rivers and streams in every direction. "The District is actually locked up from the surrounding provinces "and without means either for the export of its produce or for the "introduction of European articles of commerce."

The state of even the main lines of road was so execrable "as to compel the use of bullocks generally for the transport of traffic." For the minor roads throughout an area of nearly 13,000 square miles the maintenance allowance was Rs. 650, or about nine pies per square mile, per annum!

The carts in use had small solid wheels, made of flat circular pieces of wood or stone, and the axles revolved with the wheels. Even in 1855 it was stated that wheels with spokes were only just "coming into general use." Solid stone and wooden wheels are now restricted to the temple cars and the carts used for transporting stone, and the axles of these latter are usually of iron and no longer revolve with the wheels.

Extension during famines.

The construction of roads received a great impetus during the famines of 1866 and 1876. In a district which contained so few tanks or irrigation channels the making of roads formed almost the only possible relief-work. In the 1876 famine alone, Rs. 56 lakhs were expended on new roads and Rs. 12 lakhs on repairs to existing lines in the Bellary and Anantapur districts. Owing to circumstances which prevail in every famine, the worth of the work obtained for these large sums was, however, much less than if it had been expended

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under normal conditions, and it has been calculated that the value of the labour on the new roads was only eleven lakhs and of that on the repairs only three lakhs.

Present condition.

The provisions of the various Local Funds Acts prescribing the levy of a cess for the upkeep of communications have rendered it possible to find funds to more or less regularly maintain the roads which were then, and have been since, constructed. The principal difficulty is the scarcity of water for the consolidation of the metal and gravel applied to the roads. In Hindupur and Madakasíra taluks additional obstacles are the inferiority of the metal available and the high rates of wages which obtain.

But much still remains to be done. The south of Tadpatri and the west of Dharmavaram taluks are still inaccessible in wet weather and the road from Anantapur to Kalyandrug is dilapidated. Generally speaking (thanks in a large measure to the hardness of the surface soil in most of the taluks) the roads are in a better condition than in neighbouring districts, but the drawback to them as means of communication is the absence of bridges over the rivers and the many nullahs and streams which cross them.

Scarcity of bridges.

Just as the strength of a chain is that of its weakest link, so the passability of a road depends much upon the condition of its worst parts. The exertion required to pull carts through sandy or swampy stream beds and up the steep approaches which often lead to them is not made up to the bullocks by the fact that the roads on either side of them are in good condition, and it is little consolation to a driver whose cart has upset, to the complete ruin of its contents, in one of these sloughs of despond, to find that the road beyond the obstruction is in excellent repair. The Pennér runs through the district for about 130 miles, but it is nowhere either bridged or provided with a causeway, and except along the Secunderabad-Bangalore road culverts over the lesser water-courses are rarities. The only ferry which is at all regularly maintained is that across the Pennér at Tadpatri. During the rains cart traffic is consequently often entirely stopped for days together, while foot-passengers have to cross the bigger streams by the hazardous method of placing their clothes and possessions in a large earthenware pot and then swimming over clinging to the top of this vessel.

Chief metalled roads.

The map shows the various lines of communication in the district. The three chief metalled roads are (*a*) that which runs across the whole of its northern portion from Bellary through Gadekallu, Gooty and Tadpatri and on into Cuddapah ; (*b*) the Secunderabad-Bangalore road which traverses the district from north to south from

Chief metalled roads.

Kurnool district through Gooty, Anantapur, Penukonda and Kódikonda to Mysore State; and (c) the road which crosses it from north-west to south-east, entering it from Bellary near Vidapanakallu in Gooty taluk and running past Uravakonda, through Anantapur and on into the Kadiri taluk of Cuddapah district. No other roads are metalled throughout. Along some of them the worst portions are given a certain amount of metal but the others are repaired with gravel alone.

Avenues.

There are fewer miles of avenues along the roadsides in Anantapur than in any other district but Bellary and the exceptional case of the Nilgiris. A good deal has been done in recent years, but the want of water is a great obstacle in many places and though the heat of the sun in the hot weather is probably as severe in the Deccan as in any other part of the Presidency more than half the roads maintained are without avenues and there are long stretches with only a few self-sown babul trees on their margins, under which insufficient protection the cartmen may be seen trying in vain to shelter themselves and their animals during their midday halt.

There is also a marked scarcity of topes at the regular halting places, especially in the northern half of the district, and at many of these cart-drivers have to halt in the open and there are no good trees under which a tent can be pitched. Guntakal, Uravakonda, Pámidi, Dharmavaram and Náyanipalle are a few cases in point.

Travellers' bungalows and choultries.

A list of the travellers' bungalows maintained, with particulars of the accommodation in them, will be found in the separate Appendix to this volume. The Local Boards also keep up fifteen choultries for the use of native travellers. Except the Munro choultry at Gooty, particulars of the foundation of which are given in the account of that town in Chapter XV below, none of these have any endowment. No fees are levied in any of them, except that at the Jubilee chattram at Tadpatri a charge of one anna a day is made for the use of certain rooms which are of a class superior to the others.

RAILWAYS.

The western portions of Anantapur have still to depend upon roads but the north and centre of it are traversed by two railways which meet at the important junction of Guntakal in the north-west corner of the district. From this point other lines radiate to Bellary and the south of the Bombay Presidency, to the Nizam's Dominions and Bombay itself and to Bezwada. This last railway is especially useful in time of scarcity as it connects the district with the fertile deltas of the Kistna and Gódávari.

CHAP. VII.
RAILWAYS.

The Madras Railway.

The railway which traverses the northern part of the district is the North-west line of the Madras Railway. It runs from Madras through Tadpatri and Gooty to Guntakal junction and is on the standard gauge. The section as far as Tadpatri was opened to traffic in September 1868. In the next year the line was carried on to Gooty and in 1870 to Guntakal and beyond. It crosses the Pennér on a bridge of thirteen spans of 131 feet each.

The Southern Mahratta Railway.

The line which passes through the centre of the district is a branch of the Southern Mahratta Railway. It runs from Guntakal junction southwards through Pámidi, Anantapur, Dharmavaram, Penukonda and Hindupur and thence through the Mysore State to Bangalore. It is on the metre gauge and was opened as far as Dharmavaram in March 1892 and up to the Mysore frontier in September 1893. Some of the earthwork for it was done as a relief work in the famine of 1884-85. The section is altogether 119½ miles in length. The Pennér is crossed near Pámidi on a bridge of eleven spans of 150 feet each.

The South Indian Railway.

At Dharmavaram this line is joined by the branch of the South Indian Railway which runs from Pákála in North Arcot through the upland western taluks of Cuddapah. This is also on the metre gauge and it was opened on the 1st March 1892, the same date on which the Guntakal-Dharmavaram section started working.

CHAPTER VIII.

RAINFALL AND SEASONS.

RAINFALL—Liability to famine. EARLY SCARCITIES—Before the cession —Scarcity of 1802-04—Scarcity of 1805-07—Bad season in 1824. FAMINE OF 1833. FAMINE OF 1854—Numbers relieved—Works undertaken—Cost to the State. FAMINE OF 1866—Events preceding it—Beginnings of distress—Works at length opened—A dearth of food—Rain in August—The relief-works carried out—Cost of the famine. THE GREAT FAMINE OF 1876-78—Its severity in the district—The beginnings of trouble—September 1876; sudden expansion of distress—October; sudden rise in prices—December; famine inevitable—Steps taken and proposed—Deputation of Sir Richard Temple—Some of his suggestions —Increasing intensity of the famine—June 1877; the monsoon again fails—July; difficulties further increase—August; the climax reached—September; rain falls—Cost of the famine. SCARCITY OF 1884-85. FAMINE OF 1891-92—Cattle mortality heavy—Cost to the State. FAMINE OF 1896-97—Numbers relieved and prices—Mortality among cattle—Private charity and loans by Government—Cost to the State. SCARCITY OF 1900. SUMMARY. FLOODS; the disaster of 1804—Storm of 1817—Great storm of 1851.

CHAP. VIII.
RAINFALL.

The rainfall of Anantapur is lighter than that of any other district in the Presidency except Bellary, and the difference between these two is only a matter of a few cents, the annual fall in both of them averaging between 22 and 23 inches. Anantapur lies midway between the two monsoons but receives the full benefit of neither. It is too close to the Western Gháts to profit greatly by the south-west monsoon and the north-east current has left behind most of its moisture before reaching it.

There are three fairly distinct zones of rainfall in the district: The three driest taluks are Anantapur, Dharmavaram and Kalyandrug in the centre, where (as in the adjoining Rayadrug and Bellary taluks) the total received averages less than 21 inches; Gooty and Tadpatri receive about 23 inches; and in the three southern taluks, where the rain is less scanty than elsewhere, between 23 and 24 inches is registered. For the district as a whole, the heaviest fall on record is that in 1874, the year before the beginning of the great famine of 1876-8, when 38·6 inches was received. The lightest was that in 1876, during that famine, when the district average was only 6·9 inches. Since 1870 the fall has exceeded 25 inches in thirteen years and been over 30 inches in four. These four were 1874 already mentioned, 1878 (38 inches), 1889 (33) and 1903 (32).

CHAP. VIII.
RAINFALL.

The figures below give the average rain in inches for the years 1870-1903 for the chief seasons of the year at each registering station in the district.

STATION.	January to March.	April and May.	June to September.	October to December.	The whole year.
Gooty	0·11	2·15	15·04	6·01	23·31
Uravakonda ...	0·27	2·72	13·15	6·25	22·39
Tadpatri	0·20	1·60	14·58	6·62	23·00
Yádiki (Ráyalcheruvu)...	0·20	1·98	13·83	5·70	21·71
Anantapur	0·17	2·23	12·35	6·03	20·78
Dharmavaram ...	0·29	1·93	11·71	6·77	20·70
Kalyandrug ...	0·28	3·02	11·15	6·03	20·48
Penukonda	0·30	3·36	12·49	8·01	24·16
Bukkapatnam ...	0·34	1·94	14·79	7·65	24·72
Hindupur	0·33	3·33	12·22	7·36	23·24
Madakasíra... ...	0·28	4·07	11·79	8·11	24·25
District average ...	0·25	2·69	13·05	6·93	22·92

The times at which the showers usually arrive are much the same as in Bellary. December and the first three months of the year are practically rainless, the whole quantity then received averaging less than half an inch; in April and May a few showers arrive; in June and July the south-west monsoon begins to blow and falls continue until the end of the north-east monsoon in November. The wettest months are September and October, and in them nearly half the total annual supply is received. The rain is not only scanty, but it usually falls in light showers (the average works out to under half an inch) which on a stony soil under a tropical sun soon dry up and are insufficient to fill the tanks and wells. Further, it is most capricious and uncertain. The methods of dry land cultivation in vogue in the district require that to secure good crops the showers shall arrive at certain definite periods and intervals and any marked irregularity in the rainfall hampers cultivation in a manner for which showers in subsequent months cannot atone. The absence of rain in June and July, for example, will render it impossible to sow the red land in those months and copious falls in September and October will not compensate for this earlier deficiency. The prosperity of a year cannot therefore be judged

merely by examining the total fall it received. To give good crops, the rain must be timely as well as sufficient.

Liability to famine.

Possessing, therefore, an exceedingly light and withal uncertain rainfall, and being, as has been seen in previous chapters, a district in which three-fourths of the people are dependent upon pastoral and agricultural pursuits, where the soil is most of it poor, and where the irrigation works are almost all of them dependent upon local rainfall, Anantapur is, as a necessary corollary, more than usually liable to disastrous seasons. The official records of the bad years which occurred in it before it was severed from Bellary in 1882 usually, however, deal with the old Bellary district as a whole, and it is not now always possible to give separate detailed particulars for the taluks which now make up Anantapur.

EARLY SCARCITIES.

Before the cession.

Of the famines and scarcities which overtook it before its cession to the Company there is no exact record. Native historians in those days concerned themselves more with courts and kings than with calamities among the common people. Ferishta mentions two famines in the 15th century which are said to have spread throughout the Deccan, but gives no exact particulars. The second of them must, however, have been excessively severe, for he says that for two years no grain could be sown "and in the third, when the Almighty showered his mercy upon the earth, scarce any farmers were left to cultivate the lands."

One of Munro's reports[1] makes a passing mention of a scarcity in 1756, and shows that the famine of 1791-92 which was so severe in the Northern Circars (and which is memorable as being the first occasion on which an Indian Government opened relief-works) also seriously affected the Deccan districts. Its intensity was enhanced by the rapacity of the native administration. "Had the officers of Government," says Munro, "lowered the assessment or even let it "remain as before, the effects of the famine would probably only have "been felt while it lasted, but as they raised it near 50 per cent. "wherever there was a crop, this addition to the high price necessarily "occasioned by the scarcity rendered grain so dear[2] that very little "could be purchased by the lower classes of the inhabitants, and "great numbers of them perished in consequence."

[1] Dated 12th August 1801, printed at the Bellary Collectorate Press, 1892.

[2] The price of rice was actually as high as two seers the rupee, (Munro's report of 11th January 1805, in Arbuthnot's *Life of Munro*, ii, 220). This seer was probably the Navadhányam seer of 112 tolas, which would make the price equal to one rupee for 2⅘ of the present seer of 80 tolas.

CHAP. VIII.
EARLY SCARCITIES.

Scarcity of 1802-04.

The first scarcity after the cession began in 1802 and lasted till 1804. Writing to the Board in May 1803 Munro said that "in no one village perhaps of any district (taluks were called districts in those days) except Adóni (in the Bellary district), was there what is called an average produce." A year later he wrote again that "the tanks nowhere received any water for first crop. In only two out of 37 districts did they receive a full supply for the second . . Great numbers of the cattle employed in agriculture and in the transport of grain have perished . . All kinds of provisions are from two to three hundred per cent. above the average rate." The scarcity (Munro declined throughout to describe it as a 'famine') ended with the great storm of October 1804 which is referred to later on in this chapter.

Scarcity of 1805-07.

In the next year the famine which affected the districts adjoining Madras City spread to Anantapur. Distress continued until 1807. Munro's report upon the situation[1] deprecated interference with the grain trade and suggested the remission of revenue as one of the best means of alleviating distress, both of which principles have been adhered to in all subsequent famines. In the Ceded districts the season was in Munro's opinion "beyond all comparison worse than any that has ever been known," for though prices were not so high as they had been in 1804 there was much less crop than in that year. "Not a tank in the country had its due complement of water and many of them remained quite empty." Things were worst in the cotton-soil country, especially in Gooty taluk. Apparently, however, only Rs. 20,000 were spent in relief-works.

Bad Season in 1824.

In 1824 relief-works were again necessary in the district, but it was less severely affected than several others.

FAMINE OF 1833.

In 1833 occurred the 'Guntúr famine,' so called because of its severity in the old Guntúr district, where out of a population of 500,000 as many as 150,000 persons were estimated to have perished from want. Mr. F. W. Robertson, the then Collector of the old Bellary district, described the season within his charge in the precise words applied by Munro to the state of affairs 26 years before, declaring it to be "beyond all comparison worse than any that has ever been known." The September and October rains failed, and consequently most of the black cotton-soil was left untilled. Prices went up in places with appalling rapidity, cholam, which in September had sold at from 70 to 75 seers the rupee, rising in a few days to 23 seers. The Collector was authorised to afford gratuitous relief to those in absolute want, to open relief-works and to try and encourage the importation of grain, but what steps were actually taken in Anantapur nowhere

[1] Dated 9th February 1807 (Arbuthnot's *Life of Munro*, ii, 221.)

now appears. Records show, however, that in six months 12,000 people died of cholera in the old Bellary district and that the loss of revenue there was $3\frac{1}{4}$ lakhs of rupees.

Famine of 1854.

The next famine in the Presidency was in 1854 and it was almost entirely confined to Anantapur and Bellary.

The district had hardly recovered from the damage to its irrigation works caused by the great storm of May 1851 referred to later in this chapter, and in 1852 and the early part of 1853 the standing crops—especially the cholam, the staple food of the people—had been extensively injured by unseasonable rain. The rainfall in June and July 1853, on the other hand, was scanty, and the north-east monsoon completely failed. Hindupur received more rain than any other taluk, but even there the total registered was only 16 inches and in the district as a whole the average fall during the year was only $9\frac{1}{2}$ inches and in certain of the taluks (Gooty among them) it averaged only $6\frac{1}{2}$ inches, and was in some cases as low as $3\frac{1}{2}$ inches. The harvest was consequently a miserable failure and prices began to rise.

By January 1854 cholam was selling at 27 seers the rupee, against an average in the ten years 1841-51 of about 58 seers, and by June it had risen to 21 seers per rupee. It continued at this figure until September, and in the northern taluks, which were the worst affected, it was even as high as 14 seers. The highest price touched in 1833 had been Rs.200 per garce and even this had only lasted for a short period, the average for the whole year being Rs.140. But on the present occasion the price in the northern taluks averaged Rs.218 per garce steadily from January to September, and from June to September was even as high as from Rs.240 to Rs. 252. In October ten inches of rain fell, prices eased and the famine was over.

Numbers relieved.

January ...	8,766
February ...	16,017
March ...	22,279
April ...	48,299
May ...	71,862
June ...	93,092
July ...	97,554
August ...	77,768
September ...	65,869

The numbers of people on relief-works in the Bellary and Anantapur districts together[1] rose from 9,000 in January 1854 to 97,000 in July and were at one time as high as 100,600, or eight per cent. of the entire population. Figures for the first week in each month from January to September are given in the margin. In Gooty taluk as many as 8 per cent. of the inhabitants were on relief. Mortality among the people is not referred to in the reports and was apparently slight, but the Collector (Mr. Pelly) estimated that in the cotton-soil taluks four-fifths of the cattle had perished and the villages were said to be strewn with their bones.

[1] It is not now possible to give separate statistics for this famine for each of them.

CHAP. VIII.
FAMINE OF 1854.
—
Works undertaken.

The relief-works consisted almost entirely of earth-work on new roads and they were chiefly controlled by seven military officers working under the 'Civil Engineer.' The chief of them was the Secunderabad-Bangalore road, which runs from Kurnool through Gooty, Anantapur and Penukonda into Mysore territory. Piece-work rates were nowhere tried. The wages given were at first As.2 for men and As.1-6 for women and children, but in July they were reduced to As.1-3 for men, 1 anna for women and 8 pies for children. The majority of the people on the works were farm-labourers, ordinary coolies and weavers. In the two districts 284 miles of earth-work for roads were completed and another 88 miles partly finished and the expenditure upon works to the end of September was Rs.12¼ lakhs. It was, however, calculated that the work done was only worth about a third of this sum.

Cost to the State.

Altogether 16 lakhs were spent on the famine, and if to this sum is added the actual loss of revenue in 1854, 5¾ lakhs, and a further prospective loss of four lakhs, the visitation cost the State 25¾ lakhs in the two districts. The cost to the people themselves was, of course, far heavier. Writing to the Secretary of State after the famine, the Madras Government put the losses due to withered crops, land left unsown and diminished cultivation at about 33 lakhs, and those caused by the death of cattle at 13¼ lakhs, and concluded its calculations with the remark that "the result is a loss in this one Province (*i.e.*, the Ceded districts) of nearly 70 lakhs of rupees in this single disastrous season."[1]

FAMINE OF 1866.

In 1866 famine again visited the Presidency and afflicted Bellary and Anantapur, and especially the Gooty and Madakasíra taluks of the latter, more severely than any other district except perhaps Ganjám.

Events preceding it.

Events in the district in the years immediately preceding 1866 had in part prepared the way for disaster. The outbreak of the American War in April 1861 had caused a cotton famine in Lancashire and the consequent run upon Indian cotton had been so great that the price rose from about Re.1-4 per maund of 25 lbs. in 1861 to Rs.3 in 1862, Rs.5 in 1863 and even higher figures at the end of 1864. The ryots, speculating on a continuation of these extravagant rates, raised cotton wherever it would grow until the area under that crop in Bellary and Anantapur was more than double the normal. The crop was wonderfully profitable (it has been calculated that the people made 1½ millions sterling out of it in the three years), but its cultivation at the expense of food-grains in a district cut off from railway com-

[1] For further particulars, see Dalyell's *Memorandum on the Famine of 1866* and the report of the Famine Commission of 1880, Part III, pp. 26-7.

munication with outside areas proved a dangerous undertaking. Even while the seasons continued good this procedure raised prices. In 1863-64 the season was bad and they went up still further.

In 1865 the American War ended and cotton went down with a run to Rs.3-12 a maund. Also the season was again unfavourable. No good rain fell and prices went up to 11 seers of rice and 14 seers of cholam per rupee, which was as high as they had ever been in the 1854 famine.

Beginnings of distress.

In March 1866 the Collector asked that relief-works might be started, but received no definite orders. Matters were becoming very serious. According to one of the official reports "the poorer ryots and hired labourers, and especially the Bédar and other low castes, were in a pitiful condition, supporting life upon edible leaves and nuts, pounded tamarind stones and the pulp of the aloe." The people began to wander to Kurnool and Mysore. "Numbers perished by the way during these migrations and it was not unusual to find lying on the roads and streets the dead bodies of these famished way-farers."

The one bright spot in the picture was the readiness with which private charity advanced to alleviate the wretchedness of the poorer classes. Some of the richer ryots fed considerable numbers daily.

Works at length opened.

In July the Collector at length made arrangements with the Superintending Engineer to open relief-works from the usual Public Works grant and obtained sanction for an additional Rs.30,000 for improvements to roads and the cleaning of wells. In the Anantapur portion of the district it was arranged to go on with the extension towards Guntakal of the north-western line of the Madras Railway, the rail-head of which was then at Muddanúru in Cuddapah district.

A dearth of food.

By August things were at their worst. In places there was an absolute dearth of food. During the latter half of the month second sort rice was four seers the rupee and cholam five seers. The Collector telegraphed to Government asking that Rs.10,000 worth of the cheapest grain in Madras might be sent him instantly. Government made immediate arrangements with the Commissary-General to despatch the grain, but the difficulty was to get it to Bellary. The railway had just been opened as far as Muddanúru, but the only means of getting the grain from thence to Bellary was by country cart, which "involved 100 miles of transit of a fodderless region, certain deterioration, if not death, of the bullocks and in many cases of the drivers by cholera." The rate of cart-hire prevailing was Rs.4 per bandy per mile, but even for this extravagant figure it was quite impossible to get sufficient carriage at Muddanúru and the grain had eventually to be sent to Bellary from Bangalore, 180 miles by road, and took altogether nearly two months to reach its destination.

CHAP. VIII.
FAMINE OF 1866.

Meanwhile a few more works had been opened, a sum of Rs.12,000 was collected locally for gratuitous relief and the Famine Committee in Madras (the first instance of a private relief fund in the history of Indian famines) sent Rs.14,000 more for the same purpose.

Rain in August.

Towards the end of August rain fell, and prospects brightened. Prices, however, remained high, the necessity for relief continued, and the Collector obtained another 1¼ lakhs of rupees for works. The rain continued through September and October, but the numbers on relief, instead of declining, increased and continued to increase until January 1867, after which they began to fall. It was not, however, until June in that year that the works were finally closed.

The relief-works carried out.

Piece-rates were again left untried on these works. The wages were at first 3, 2, and 1½ annas for men, women and children, respectively, but in December they were lowered to 2, 1½ and one anna, respectively. Altogether 261 miles of roads were newly constructed in Bellary and Anantapur[1] and another 216 miles of existing roads were improved.

Cost of the famine.

The figures in the margin show the average daily number of persons relieved throughout the famine in the two districts. The gratuitous relief cost about one lakh, but of this sum the Madras Famine Committee contributed Rs.55,000 and nearly all the remainder was locally subscribed. The relief-works cost the State some 4½ lakhs and in the two years ending with 1866-67 remissions amounting to 2½ lakhs more than the normal were granted, so that the expenditure by the Government in the two districts was some seven lakhs of rupees. The loss to the people will never be known. The death-rate was 4 per cent. against 1·5 per cent. after the famine, but registration of deaths had only begun in the Presidency in June 1865 and the figures were probably worth little. There was, moreover, considerable mortality from cholera (in many villages the panic was so great that the corpses remained unburied) and it is not safe to assume that any increase in the deaths was due to starvation. The loss in

Months.	On gratuitous relief.	On relief-works.
1866.		
July ...	3,613	...
August ...	15,955	3,090
September ...	28,693	8,263
October ...	32,310	9,500
November ...	19,938	11,616
December ...	15,590	17,492
1867.		
January ...	10,158	19,421
February ...	6,743	18,109
March ...	5,019	15,310
April ...	3,301	7,467
May ...	3,113	4,378

[1] Separate statistics for the two districts are not available.

FAMINE OF 1866.

cattle and crops was, however, undoubtedly enormous and the mortality among the former was estimated at 35,000 head worth Rs.9½ lakhs.

It was the opinion of Mr. Ellis, who, under the orders of Government, visited the district in October 1866, and of others also, that the gravity of affairs was not realised early enough, and that if the action which was at length taken in August and September had been begun in May and June, the people would have been saved a great deal of avoidable distress.

THE GREAT FAMINE OF 1876-78.

Ten years later came the worst affliction that the district or the Presidency has ever known, the Great Famine of 1876-78, the visitation which lasted 22 months, affected fourteen of the 21 districts of the Presidency (eight of them severely), is calculated to have caused the death of 3½ million people, and to have cost the State Rs.630 lakhs in direct expenditure, besides another 191 lakhs in loss of revenue.

Its severity in the district.

Excepting only Kurnool, the old Bellary district suffered more terribly in this visitation than any other in the Presidency. It has been calculated [1] that in those two years more than one-fifth of its inhabitants (330,000 souls) died of starvation or disease and that, if the effects of the check upon reproduction which resulted are also included, the population at the census of 1881 was no less than one-fourth smaller than under normal circumstances it would have been. In the Madakasíra taluk the results were even more disastrous. At the census of 1881 its population was 31 per cent. less than it had been at the census of 1871, ten years before. At the census of 1891, fourteen years after the famine, the population of the Anantapur district as a whole continued to be smaller than it had been in 1871, and even by 1901 the total increase in the thirty years since 1871 had amounted to only 6 per cent. But the distress in it was at no time as deep as in the taluks which now form Bellary.

The beginnings of trouble.

The beginnings of this disaster date from 1874, in which year heavy rains destroyed part of the crops. In 1875 the south-west monsoon was scanty and late, prices began to rise and remissions of revenue were necessary. The north-east monsoon of that year was not sufficiently favourable to drive prices down, but, though preparations for the worst were made, it was confidently hoped that the south-west monsoon of 1876 would be a success and remove all anxiety. But the monsoon months passed by one after the other without bringing any sufficient rain and in places the price of cholam

[1] Paragraph 110 of the report on the Madras Census of 1881. The figures include the taluks which now form the Bellary district.

CHAP. VIII. THE GREAT FAMINE OF 1876-78.

rose until it was 16 seers the rupee, or nearly double the normal rate. August and September similarly passed without bringing any good rain and affairs became serious in Penukonda and Anantapur taluks.

September 1876; sudden expansion of distress.

The distress then began to spread suddenly and with great rapidity to the rest of the district. On the 22nd September the Collector (Mr. J. H. Master) reported that it was universal throughout his charge and on the 28th that it was increasing daily in nearly every taluk. Government raised to Rs.75,000 the grants for works in Bellary and Anantapur which already had been made to him, and deputed Mr. G. Thornhill, Senior Member of the Board, to travel through the Ceded districts to see how matters lay. He corroborated the Collector's accounts of the season, but hoped that if only the coming north-east monsoon was a success the shadow would be removed.

October; sudden rise in prices.

Prices, however, suddenly went up with a bound. On the 12th October, Mr. Master telegraphed that cholam had suddenly risen to nine seers the rupee and rice to seven, and that the people were everywhere crowding to the works. By the 19th prices had gone up still further and by the end of the month large numbers of people were on relief. Tahsildars were relieved of their magisterial work by the appointment of Sub-magistrates; the allotments for works were increased to Rs.2,19,000 and the rates of wages on them were enhanced to meet the rise in prices.

All through November rain held off and the numbers on works and gratuitous relief continued to rise, and eventually the allotments for the two districts were raised by another three lakhs.

December; famine inevitable.

By the end of November all hopes of a favourable monsoon were dead and the district staff settled down to fight the famine which was now inevitable. Two additional Deputy Collectors and two other officers were sent to help. An extraordinary scarcity of food set in. Grain dépôts were established in the different taluks, grain being procured (where local supplies failed) from Madras [1] through Messrs. Arbuthnot & Co., and Major F. J. Hicks was appointed Grain Transport Agent for Anantapur and other districts to arrange for the prompt carting of this food to the places where it was most urgently wanted. The numbers on relief went up by leaps and bounds and by the end of December they reached 148,000.

[1] The imports into Madras for the various affected districts were enormous. "The beach," wrote an eye witness, "is one mass of rice bags and coolies. The rice bags are white, the coolies are black, and viewed from a height the scene reminds one of a colony of ants carrying their eggs about.

Steps taken and proposed.

Government ordered (for the first time in the history of Madras famines) that a proper system of task-work should be put in force and suggested moving some of the labourers across to Nellore to work on the Buckingham Canal. This plan, it may be stated at once, subsequently came hopelessly to grief, only 12,000 persons in the two districts of Bellary and Anantapur being induced to travel so far. The Government of India ordered that no work which was to cost more than Rs.30,000 should be put in hand without their sanction, and one result of this was that all the enormous expenditure which was eventually incurred in the district was distributed among improvements to small tanks and the making and repair of roads and it is not now possible to point to any notable work as the outcome of the Great Famine. Mr. Thornhill's proposal to pay advances to blanket-weavers to keep them engaged at their proper occupation and off the works was also negatived at this time, though subsequently sanctioned, but endeavours were made to stimulate the local demand for labour by encouraging applications for advances under the Land Improvement Act.

Deputation of Sir Richard Temple.

At the end of 1876 the Governor of Madras (the Duke of Buckingham and Chandos) attended the Imperial Assemblage at Delhi at which the assumption by Queen Victoria of the title of Empress of India was formally proclaimed, and while there he was consulted by the Viceroy regarding the policy to be followed in Madras in regard to the famine. One result of the deliberations was the discontinuance of the purchase of grain through Messrs. Arbuthnot and the abolition of grain wages except where no grain was purchasable on the spot. Another was the deputation of Sir Richard Temple, who had had famine experience in Bengal in 1874, to the Madras Presidency.

Some of his suggestions.

Of the hundred and odd minutes and memoranda which Sir Richard wrote in the three and a half months during which he stayed in this Presidency, those which most directly affected the policy in Anantapur suggested that further stringency should be used in admitting persons to works, admissions being allowed only on the certificate of an officer not below the rank of Deputy Tahsildar, and workers not in danger of starvation being turned away; that the existing wages should be reduced by one-fourth all round; that the works should be limited to certain lines of road already in hand and some 150 large irrigation works each capable of employing 500 persons; that officers of the army should be engaged to assist the civil staff in organising relief; that advances should be made to weavers to enable them to work at their trade; and that special steps should be taken to care for children and the aged and infirm.

CHAP. VIII.
THE GREAT FAMINE OF 1876-78.

Increasing intensity of the famine.

The gradually increasing intensity of the famine from this time forth is graphically shown in the attached statement[1] giving the numbers on works and gratuitous relief and the prices of the staple food grains in each month from December 1876 to September 1878.

Month and Year.	Average number of people relieved during each month of the famine of 1876–78.			Total per cent. of popu-lation in 1871.	Average price in seers per rupee of	
	On works.	Gratui-tously.	Total.		Cho-lam.	Rice (2nd sort).
December 1876 ...	129,222	18,824	148,046	19·97	7·5	6·7
January 1877 ...	140,110	28,274	168,384	22·70	7·8	6·7
February " ...	79,168	10,346	89,514	12·07	8·7	6·9
March " ...	48,598	12,135	60,733	8·19	9·5	7·1
April " ...	54,502	31,237	85,739	11·57	9·0	7·7
May " ...	74,544	48,567	123,111	16·61	7·9	7·2
June " ...	70,466	41,095	111,561	15·05	7·2	6·7
July " ...	76,601	43,811	120,412	16·24	6·2	5·8
August " ...	71,947	65,400	137,347	18·53	6·1	5·4
September " ...	28,957	92,578	121,535	16·40	6·6	5·4
October " ...	17,244	54,367	71,611	9·66	9·4	7·0
November " ...	10,326	15,673	25,999	3·51	10·6	7·5
December " ...	6,396	9,781	16,177	2·18	10·3	8·0
January 1878 ...	611	4,291	4,902	0·66	11·1	8·4
February " ...	...	754	754	0·10	10·9	8·3
March " ...	...	649	649	0·09	11·4	8·3
April " ...	...	809	809	0·19	11·8	9·3
May " ...	51	1,611	1,662	0·22	11·6	9·9
June " ...	455	2,181	2,636	0·36	10·3	9·5
July " ...	1,051	1,657	2,708	0·39	9·9	9·2
August " ...	1,788	1,674	3,462	0·47	10·3	9·1
September " ...	1,969	1,813	3,782	0·51	11·4	9·7
Average over 22 months.	37,000	22,160	59,160	7·98	9·6	7·8

As the months passed by, new difficulties continually arose. Cattle for grain transport became scarcer and scarcer and, in the absence of fodder, endeavours were made to keep them alive by feeding them partly on prickly-pear from which the thorns had been picked out; the works in the district were flooded with immigrants from Mysore; cholera raged at several of them; house to house visitations were found necessary to prevent people starving in their villages; caste prejudices with regard to cooking had to be considered in the relief-camps or the food was refused; cloths had to be provided for the large numbers who came nearly naked to the works; and the desertion of wives by their husbands, and children by their parents, had to be checked. Sir Richard's rule requiring the dismissal of relief-workers who were not in danger of starvation was found to result in their rapid deterioration in health and speedy qualification for re-admission, and a keen controversy began between him and

[1] Taken from the *Statistical Atlas*, p. 164.

Dr. Cornish, the Madras Sanitary Commissioner, regarding the adequacy of the reduced wages to support life, which after much discussion ended in their partial enhancement.

CHAP. VIII. THE GREAT FAMINE OF 1876-78.

June 1877; the monsoon again fails.

As the time approached when the south-west monsoon of 1877 might be expected, hope began to revive. In the first two weeks of June good rain (the first for seven months) fell in most of the taluks and though prices were higher than ever (probably owing to the demand for seed-grain) it was thought that the beginning of the end had come at last. But once more disappointment followed. In the last part of the month the rains held off again.

July; difficulties further increase.

July went by without sufficient rain and the intensity of the distress still further deepened. Parents were reported to have sold their children for food; in some of the camps (Penukonda, for example) the Superintendents had the greatest difficulty in procuring grain of any kind; prices went up in places to 4½ seers the rupee for both rice and cholam; and owing to the impossibility of getting any green food or any good water sickness spread through many of the relief-works.

August; the climax reached.

In August the Viceroy came to the Madras Presidency and with the Governor visited Bellary. A result of his tour was that from thenceforth the Duke controlled all famine matters himself, without the intervention of the usual channels of communication. A definite policy was also laid down regarding the manner in which the different classes of the needy should be treated and the system under which works should be organised and controlled. August was the worst of all the terrible months of the famine. The numbers of those on gratuitous relief and on works in the district ran up to 137,000, or 18½ per cent. of the whole population according to the census of 1871.

September; rain falls.

It was the darkest hour before the dawn, for in the next month heavy rain was at last and at length received. In the district as a whole 6¼ inches fell in September and in October another eight inches. The streams were in flood, the works were damaged by the rain, and at the famine-camp at Vajra-Karúru a violent hurricane blew down the sheds and killed some of their inmates. The crisis was past, but though the numbers on works at once declined prices continued to be high and the totals of those on gratuitous relief in September were larger than they had ever been before. It was not until November that prices eased to any considerable extent, and from thenceforth the numbers on relief rapidly declined and at the end of January 1878 works in the district were closed.

Cost of the famine.

The cost of the famine in the district is not easy to ascertain as the official figures give details only for the old Bellary district as a

CHAP. VIII. THE GREAT FAMINE OF 1876-78.

Cost of the famine.

whole. In 1885, however, Mr. Galton, then Collector of Bellary, worked out the total cost for that district as it now stands, and if this is deducted from the expenditure in the old Bellary district the cost in Anantapur (excluding all establishment charges) comes to Rs.10,32,000 for relief-works and Rs.9,85,000 for gratuitous relief. The loss of revenue is not now ascertainable.

SCARCITY OF 1884-85.

The famine of 1876-78 has put all subsequent, as it did all previous, afflictions in the shade, but in the quarter of a century which has since elapsed two more scarcities and two more famines have visited this distressful district.

The scarcity of 1884-85 was the first of these. Three out of the four preceding seasons had been unfavourable and in 1884, owing to deficient rain, the *mungári* harvest on the red soils had been small and the *hingári* crops in the black-soil taluks had failed almost everywhere. From March 1885 to June of the same year a considerable number of people were employed on the earth-work of the Guntakal-Hindupur Railway. The total amount spent on this up to September 1885, when heavy rain removed all further anxiety, was Rs.2·80 lakhs, and remissions amounting to 3¼ lakhs had to be granted.

FAMINE OF 1891-92.

In 1891-92 famine again visited the district, but it suffered less severely than any of its neighbours in the Deccan. The three southern taluks escaped altogether and matters were never really serious in the others.

The north-east monsoon of 1890 had failed in most of the southern and central districts of the Presidency, but in Anantapur the rainfall was sufficient and, thinking that they were safe, the ryots exported large quantities of grain to their afflicted neighbours But in 1891 they themselves suffered from want of rain, both monsoons failing and the fall to the end of October being only ten inches against an average of twenty-one. In Dharmavaram and Kalyandrug the rain was particularly scanty. The extent cultivated in 1891-92 with all crops was nearly one-fifth less than the average and on one-fifth of this reduced area the crops either withered totally or gave an outturn of less than four annas. Prices consequently rose almost as suddenly as they had done in 1876 and by December 1891 cholam was selling in the north and centre of the district at between 11 and 13 seers the rupee, or more than double (in Dharmavaram nearly treble) the average rates. Part of this rapid rise is thought to have been due to the superstitious terror caused in the minds of the people by the remembrance that the coming Hindu cyclic year bore the ominous name of Nandana, which ever since the famine of 1832-33 had been a household

word throughout the Ceded districts. Relief-works were started in December 1891. The course of events thereafter is shown by the figures below :— CHAP. VIII. FAMINE OF 1891-92.

Month and Year.	Average number of people relieved during each month of the famine of 1891-92			Total per cent. of popula-tion in 1891.	Average price in seers per rupee of	
	On works.	Gratui-tously.	Total.		Cho-lam.	Rice (2nd sort).
December 1891 ...	394	...	394	0·08	12·4	7·9
January 1892 ...	515	278	793	0·17	13·6	8·5
February ,, ...	487	571	1,058	0·22	14·2	8·7
March ,, ...	910	240	1,150	0·24	14·8	8·8
April ,, ...	1,159	146	1,305	0·27	15·2	8·7
May ,, ...	1,211	131	1,342	0·28	16·1	8·9
June ,, ...	1,234	60	1,294	0·27	15·7	9·1
July ,, ...	141	20	161	0·03	18·5	10·6
Average over 8 months.	756	181	937	0·19	15·0	8·9

Heavy rain fell in June and more in the three months following and thereafter all anxiety rapidly passed away.

Cattle mortality heavy.

Apparently little or no human mortality occurred, except from cholera, but the loss of cattle was very great. In some taluks one-fourth and even one-third of the breeding and young stock died. Grass was allowed to be cut free of charge in all distressed localities but no alterations were made in the rates for grazing in the reserved forests. Efforts were made to induce the ryots to try prickly-pear as fodder, but they usually declared that it gave the cattle liver-complaint.

Cost to the State.

The total cost of the relief-works was some Rs.26,000* and gratuitous relief came to some Rs.2,700. Remissions, however, amounted to Rs.2,85,000. The total cost to the State was thus about Rs.3,14,000.

	Rs.
* Roads ...	3,648
Irrigation works ...	6,800
Forest fencing, etc.	5,249
Establishment ...	10,445
Total ...	26,142

Between October 1891 and September 1892, Rs.94,000 were disbursed as advances under the Land Improvement Loans Act and Rs.4,000 for the purchase of fodder, cattle and seed-grain.

FAMINE OF 1896-97.

In 1896 and 1897 yet another famine visited Anantapur. Distress was general throughout a great part of India, but in Madras

CHAP. VIII. FAMINE OF 1896-97.

the only districts attacked were those in the Northern Circars and the Deccan. Among these latter the area affected in Anantapur was proportionately larger than in any of the others and amounted to over four-fifths of its total extent, including all parts of it except some portions of the three southern taluks. It was the same old story of deficient rains. The south-west monsoon of 1896 failed, and so did the north-east monsoon of the same year and the south-west monsoon of the next.

The dry land sowings in 1896-97 were almost up to the average, but of the area of the crops harvested up to the end of November 1896 more than a half gave no outturn at all and more than another third only a quarter crop. The harvest in the next four months was even worse, over four-fifths of the area reaped giving either no crop at all or less than a quarter of the normal.

The prices of both cholam and ragi rose sharply in October 1896 and were above the scarcity rates in November. They varied greatly, however, in different parts of the district and in Hindupur and Madakasíra were as much below the district average as in Gooty and Dharmavaram they were above it. At Hindupur ragi was at one time 34 measures to the rupee while at Dharmavaram, only 40 miles distant by rail, it was 19. Grain was imported in large quantities from Mysore and throughout the hot weather two special trains full were run daily from Hindupur to Gooty. Relief became necessary in November and the numbers on the works grew steadily larger until September 1897, when good rain at last arrived.

Numbers relieved and prices.

The average numbers on relief in the district and the average price of cholam in each month up to October 1897 are shown below :—

Month and Year.	Average number of people relieved during each month of the famine of 1896-97.				Total per cent. of the population in 1891.	Average price in seers per rupee of cholam.
	On relief works.	Weavers.	On gratuitous relief.	Total.		
November 1896 ...	1,040	...	155	1,195	0·17	13·6
December ,, ...	506	...	111	617	0·09	14·2
January 1897 ...	662	...	83	745	0·11	14·4
February ,, ...	3,957	...	438	4,395	0·62	13·8
March ,, ...	4,889	...	661	5,550	0·78	14·1
April ,, ...	10,021	45	1,059	11,125	1·57	13·9
May ,, ...	31,459	104	7,205	38,768	5·47	13·5
June ,, ...	48,010	154	12,943	61,107	8·62	12·8
July ,, ...	69,780	308	14,805	84,893	11·98	11·1
August ,, ...	60,500	429	13,522	74,451	10·51	10·2
September ,, ...	40,948	489	13,932	55,369	7·81	11·5
October ,, ...	13,222	869	5,589	19,680	2·78	15·1
Average over 12 months	23,750	200	5,875	29,825	4·21	13·2

CHAP. VIII. FAMINE OF 1896-97.

The previous normal price of cholam had been 30 seers the rupee and it will be seen that in some months it was nearly treble this figure.

Weavers were relieved by making them advances of material and taking over the fabrics woven therefrom at rates which left the workers sufficient for their maintenance for the time spent in weaving. The highest number so relieved in the district was 3,436. A Deputy Tahsildar was appointed to superintend operations and a special Deputy Collector was in charge of this form of relief in the four Deccan districts.

Mortality among cattle.

Human mortality from starvation was apparently unknown, but the cattle as usual suffered severely. Though in May 1897 all the forests of the district were thrown open to free grazing, a measure which was calculated to have benefited 42,000 head, the cattle census of 1897 showed no less than 132,000 head of cattle and 72,000 sheep and goats fewer than that of 1895. In no other district was the mortality so high.

Private charity and loans by Government.

From the Indian Famine Charitable Relief Fund, Rs.1,91,000 were received for expenditure in the district and nearly all of this sum was devoted to setting up afresh those who had suffered most severely by the distress. Fodder dépôts were also opened by the Fund at seven places in the district and in those at Guntakal and Tadpatri 700 tons of paddy straw were sold.

The amounts advanced by Government under the Loans Acts were as shown below :—

	RS.
Land Improvement Loans Act—	
For construction or repair of wells ...	1,54,781
For other land improvements	86,253
Agriculturists' Loans Act—	
For purchase of fodder	1,36,281
For purchase of cattle and seed-grain ...	25,962
Total ...	4,03,277

Cost to the State.

The loss to the State from remissions of land revenue was five lakhs and from the decline in the Forest receipts, due to permitting grazing free, another Rs.6,000; or altogether Rs.5,06,000. The direct expenditure amounted altogether to 9·7 lakhs, of which 1·97 went in gratuitous relief and 7·4 in wages on the works. Nearly all these works consisted of making or repairing roads. The total cost to the State was thus some 14¾ lakhs.

CHAP. VIII. FAMINE OF 1896-97.

The famine was undoubtedly the severest which had visited the district since 1878, but warning had been taken from the results of the unpreparedness of 1876, the methods of fighting scarcity had been enormously improved, and owing to the great (some folk said excessive) liberality with which the people were treated the distress left few permanent traces behind it.[1]

SCARCITY OF 1900.

The last bad season on record is that of 1900, but Anantapur was but slightly affected, only one small work (the restoration of the Pinnapalli tank near Yádiki) being opened in it, and the expenditure being only Rs.19,000.

SUMMARY.

To sum up then, in the century during which the district has been a British possession, in addition to the numerous seasons in which things have been bad, but not bad enough to warrant State relief, there have been scarcities in 1802-04, 1805-07, 1824, 1884-85, and 1900, and famines in 1833, 1854, 1866, 1876-78, 1891-92 and 1896-97. As has been truly said, "the unfortunate ryot has hardly emerged from one famine before he is submerged under another."

FLOODS.

While the worst sufferings of Anantapur have been those caused by deficiencies in the monsoons, there have been several occasions when on the other hand excessive rainfall has brought about disaster.

The disaster of 1804.

The first serious floods after the district was ceded to the Company were those of October 1804. Writing to the Board on the 4th November of that year, Munro said—

"In consequence of a torrent of rain between the 12th and 15th of last month, during which all the rivers and nullas rose to a height never before remembered, the greater part of the tanks have been destroyed over every part of the country from Harpanahalli to Chitvel[2] . . The nullas cut from rivers[3] have been buried in sand and in many places so deep that it is difficult to discover their former channels, and many villages have been swept away with all the property they contained and in several instances with a considerable number of their inhabitants."

In May of the next year he sent some details of the damage done. In the four Ceded districts four dams, 752 tanks, 260 "nullahs" and 855 wells had been either destroyed or greatly injured, and, although only such of them had been restored as possessed sufficient ayacut to repay the outlay in four years, as much as 6½ lakhs of rupees had been spent in repairing the damage they had sustained.

[1] Paragraphs 122 and 310 of the report of the Famine Commission of 1898.

[2] Near the eastern frontier of Cuddapah district.

[3] That is, the river irrigation channels.

Storm of 1817.

Thirteen years later, on the 19th October 1817, the monsoon again set in with great violence. Writing in the following June, the Collector reported that 117 tanks, 58 channels and 312 wells in Bellary and Anantapur had been either breached or seriously injured. In the latter district the Gooty and Yádiki taluks suffered most. Nearly a lakh of rupees was spent in repairing the damage, and two lakhs more were granted in remissions. Moreover the rain continued to fall for weeks without intermission, and consequently hardly any cholam could be sown; and what little was put down was drowned by a return of very wet weather in November, so that the whole of the country usually grown with this crop presented "one uniform picture of desolation."

Great storm of 1851.

In May 1851 there occurred perhaps the most disastrous storm that the district has ever known. On the afternoon of the 5th May heavy rain began to fall and it continued without intermission all that day and the next and the day after that as well. The storm swept from north-west to south-east across a tract of country about 50 miles in breadth. The Collector wrote that "the damage done was excessive. Houses have been washed down everywhere. Cattle in hundreds and even thousands have perished in the rain." The roads which lay in the track of the storm were rendered impassable and 253 tanks within its influence in Bellary and Anantapur, having an ayacut assessed at 2½ lakhs of rupees, were more or less seriously injured. Channels were swept away or obliterated, much land was ruined by the sand which was deposited on it, the great tanks at Singanamalla, Anantapur and Dharmavaram were breached, three-fourths of the town of Tadpatri were washed away and the great gópuram of the temple on the river bank there was brought to the ground. The Singanamalla tank was terribly damaged, 840 yards of its embankment being swept away.

The estimates for the necessary repairs in Bellary and Anantapur amounted to three lakhs, and, as before, it was ordered that only those works should be put in order which would cost less than four years' revenue to restore. An exception to this rule was, however, made in the case of the Singanamalla tank, the cost of repairing which was over Rs.60,000.

CHAPTER IX.

PUBLIC HEALTH.

GENERAL HEALTH—Malaria—Cholera—Small-pox—Plague—Guinea-worm. VITAL STATISTICS—Vaccination—Sanitation. MEDICAL INSTITUTIONS. Hospitals—Dispensaries.

CHAP. IX. GENERAL HEALTH.

Anantapur is one of quite the healthiest districts in the Presidency. Its extreme dryness is in its favour, it has a short hot season and an unusually pleasant cold weather and Hindupur and Madakasíra taluks form part of the Mysore plateau and share the exceptional climate of that tract.

Malaria.

Moreover Anantapur is almost free from the malaria which infests so much of the other three Deccan districts. In no part of it is fever endemic. The hills are as healthy as any other part of it and wet cultivation does not, as is often the case in Bellary, carry with it the penalty of an increase in disease. Dengue fever has recently visited Penukonda and many cases of it have occurred. The people say that it also appeared in 1874.

Cholera.

Cholera has yielded to some extent to the spread of sanitary ideas, but every now and again it breaks out again with something of its old energy. It is worst when the season is bad. During the last decade the mortality from the disease was highest in the unfavourable years 1896 and 1901. When once cholera has begun operations it is the less easy to check owing to the crowded fashion in which so many of the villages are constructed. In days gone by no village was safe from marauders which was not walled and fortified, and often the dwellings were huddled together within the fort walls. The custom so originated still influences the people and dwellings outside the village-site are much rarer than in the south. The extension of well-cultivation, which requires the ryot to live near his land, will probably in time do much to break down this habit.

Small-pox.

Small-pox is undoubtedly rarer than of old, owing to the extension of vaccination in recent times. In no year of the past decade did the deaths caused by it reach one per mille of the population. It however fluctuates in its effects in a manner which is not always susceptible of obvious explanation, causing extremely few deaths one year and a very considerable number the next.

Plague.

In 1898 plague was imported from Hubli in the Bombay Presidency to Timmancherla and Guntakal, whence it spread to Gooty, some villages near Uravakonda, and Hindupur. The Tahsildar of Hindupur, as is related in Chapter XIII, was murdered in October of this year by a crowd of excited people who objected to the erection of plague sheds near their villages. The plague died away in the hot weather of 1899 and for the next two years the district was practically free from the disease. In October 1901 it was again imported, this time from Bellary, but it did little damage, the number of fatal indigenous cases being only 24. In 1902 it again appeared, chiefly in Kalyandrug taluk. But again the deaths were few, the total mortality being less than one hundred.

Guinea-worm.

Guinea-worm prevails in a number of places in the northern and central taluks, but no accurate statistics are available. One of the worst villages in the district for the disease is Kalyandrug, where the water-supply is particularly defective.

VITAL STATISTICS.

Statistics of the registered causes of the deaths of recent years will be found in the separate Appendix to this Gazetteer. As elsewhere, 'fever' and 'other causes' are claimed to cause a high percentage of the mortality, the reason being that in the unavoidable absence of a proper diagnosis of the cause of the majority of deaths there is no other head under which the village officers, who compile the returns, can enter anything which is not clearly cholera or small-pox.

The Appendix also contains statistics of the number of births and deaths in recent years. The registration of these events is, however, compulsory only in Anantapur municipality, the eight taluk headquarters and Yádiki, and elsewhere the accuracy of the figures is not of a high standard.

Vaccination

Vaccination is compulsory only in Anantapur municipality and the casba villages of the eleven unions of the district. Operations in Anantapur are controlled by the municipal council and elsewhere by the local boards. Statistics will be found in the Appendix.

Sanitation.

Outside the municipality of Anantapur and the few unions of the district sanitation is, as usual, little understood and less practised. No comprehensive schemes of any kind have been undertaken anywhere in the district.

MEDICAL INSTITUTIONS.
Hospitals.

Anantapur possesses six hospitals and six dispensaries. Apparently the first of these to be established was the Munro Memorial Hospital at Gooty. This (see the account of Gooty in Chapter XV, p.154 below) began as a dispensary which was located in the verandah of the Munro chattram. In 1869 it was moved to its present quarters,

CHAP. IX. MEDICAL INSTITUTIONS. — Hospitals.

which were erected from funds belonging to the chattram endowment, and a part of this endowment which had been formerly utilised for feeding travellers at the chattram was set aside for its upkeep. In 1884 the institution was handed over to the care of the taluk board, which now contributes to its maintenance.

The Anantapur hospital is financed by the municipality. Part of it has been recently rebuilt from funds raised for a Victoria Memorial and the foundation stone of a maternity ward has been laid.

The other four hospitals are those kept up by the Local Boards at Tadpatri, Dharmavaram, Hindupur and Penukonda. It is not clear when the last of these was established, but that at Tadpatri was founded in 1873 and the other two in 1884.

Dispensaries.

The six dispensaries are all maintained from Local Funds. The villages in which they are located and the dates of their establishment are as under:—Bukkapatnam, 1891; Kalyandrug, 1879; Madakasíra, 1890; Pámidi, 1893; Uravakonda, 1883; and Yádiki, 1901. Statistics regarding both the hospitals and the dispensaries are given in the separate Appendix to this volume.

CHAPTER X.

EDUCATION.

CENSUS STATISTICS—Education rare—Education by religions. EDUCATIONAL INSTITUTIONS—Upper Secondary schools—Lower Secondary schools—Training schools—Other schools.

CHAP. X. CENSUS STATISTICS.

According to the figures of the last census, an abstract of which will be found in the separate Appendix to this volume, Anantapur is educationally the most backward of all the districts in that backward area, the Deccan.

Education rare.

In only two districts in the Presidency are there proportionally fewer people who are able to read and write. Only four in every hundred of the total population and only four in every thousand of the women and girls, possess this accomplishment. Telugu, the vernacular of the district, is naturally the language which is best known. Tadpatri is the best educated taluk, and is followed closely by Hindupur. Dharmavaram, Anantapur and Kalyandrug (in this order) are the least enlightened.

Education by religions.

As elsewhere, the Christians are far more often able to read and write than the members of any other religion and their pre-eminence is especially marked in the education of their girls. As usual, also, the percentage of the Musalmans who are literate slightly exceeds the corresponding figure among the Hindus.

EDUCATIONAL INSTITUTIONS.

The district is also classed as backward by the Educational Department. According to the most recent figures, there are in the whole of it less than 600 boys who are under instruction in classes above the primary grade.

Upper Secondary schools.

There is no college in any part of the district, and there are only two high, or 'upper secondary' institutions. One of these is the municipal school at Anantapur. This began in 1882 as a Government middle school was transferred to the council in 1884 and was raised to high school standard in 1885-86. It is at present in a flourishing condition, financially and otherwise. The other upper secondary school is the London Mission's Anglo-vernacular school at Gooty, which was raised from a lower to an upper secondary institution in 1897-98.

Lower Secondary schools.

Four lower secondary schools exist in the district. Three of these, namely, that kept up by the Penukonda taluk board and the

CHAP. X. EDUCATIONAL INSTITUTIONS.

Railway schools at Guntakal and Gooty, are English schools and the fourth, the London Mission boarding-school for Native Christians at Gooty, is a vernacular institution.

Training schools.

The training schools include the Government institution at Anantapur and that maintained by the London Mission at Gooty, which latter was opened in 1900-01.

Other schools.

There are no schools for girls above the primary grade and no industrial or commercial institutions or classes in the district.

Statistics relating to the schools above referred to and to the various primary schools in the district will be found in the separate Appendix.

CHAPTER XI.

LAND REVENUE ADMINISTRATION.

CHAP. XI.
REVENUE HISTORY.

Inseparable from that of the other Ceded districts.

As has already been seen in Chapter II above (p. 23), the 'Ceded districts' were handed over to the Company in 1800 and Sir Thomas (then Major) Munro was appointed their first 'Principal Collector.' Under him were four 'Subordinate' or 'Division' Collectors and the direct charge of the new territory was divided among these five officers, Munro retaining the ultimate control over the whole of it. The present district of Anantapur (with the Rayadrug taluk of Bellary) was Munro's own charge and his head-quarters were at Anantapur town.

In 1807 Munro went Home on leave and the next year the Ceded districts were split up into two separate Collectorates. One of these comprised the present districts of Bellary and Anantapur and together they continued to form one charge for the next 75 years until early in 1882,[1] when the taluks which now make up Anantapur were constituted a separate district.

[1] G.O., No. 1776, Public, dated 28th December 1881.

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REVENUE HISTORY.

Owing to these changes the revenue history of Anantapur is bound up with that of the other Ceded districts and of Bellary and it has consequently not been always possible to give in the following pages separate facts and figures for the district as it stands to-day.

Native revenue systems.

Munro took over charge at the end of 1800. In his letter to the Board of Revenue of 12th August 1801 he summarised as follows[1] the revenue systems of the native governments which had preceded him, if systems they could be called, and gave his opinion regarding the amount which his charge might be expected to contribute to the exchequer :—

"The land seems at all times to have been regarded as the property of the State. No traces can be discovered of its ever having been that of the cultivators or renters[2]. The inam sanads of the Vijayanagar Rayels as well as those of more ancient princes universally grant the soil as well as the rent, a convincing proof that it was considered to belong to the sovereign.

Under Vijayanagar.

"Nothing is now known of the revenue under the Vijayanagar government. Tradition says it was paid in kind in the proportion of half the produce, and that this half was commuted for money at a price unfavourable to the cultivator; a circumstance which must have been an insurmountable bar not only to the establishment of private property, but also to every kind of agricultural improvement.

Under Bijápur.

"Though there is no direct evidence on the subject (of the revenue under the Bijápur government), both because authentic documents are altogether wanting, and because it was impossible that the rental could be fixed when it was regulated by the continually varying produce of the crop, yet there is every reason to believe that it exceeded Controy Pagodas[3] 24,84,188, which was the 'Kamil' assessment fixed a few years after the subversion of the (Vijayanagar) empire by the Muhammadan conquerors. It is impossible that such an event effected by the invader at the head of an army of horse could have been accomplished without a great destruction of the

[1] Quoted from the first edition of this Gazetteer.

[2] William Thackeray in a report dated 8th September 1807, speaking of the people of the Ceded districts, remarked, " So far from having any property in the soil like the landholders of Canara and Malabar they were seldom even fixed farmers, but ran about from farm to farm, from village to village, just as they could get the best terms."

[3] Controy or Canteroy (properly Kanthiráya) pagodas were so called after the Mysore king Kanthirava Narasa Rája (1638-59), who was the first of his line to establish a mint. Six of them were held to be equal to five star pagodas and a star pagoda was equivalent to Rs.3-8-0. So a Kanthiráya pagoda was worth Rs.2-14-8.

inhabitants and their property; and if the country could pay such a sum to the conquerors, it must have yielded a much larger revenue in the peaceful days which had preceded the invasion.

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Under Bijápur.

"The 'Kamil' in Raidrug, Harpanahalli and some other of the western taluks which were reduced by the Bijapur Sultans appears to have been settled without any regular survey. But in Gurrumkonda, Kambham (Cumbum), Cuddapah and the more eastern districts, (*i.e.*, taluks) comprising the principal portion of the ceded provinces, it was founded upon an actual survey which was begun early in the seventeenth century (soon after the country fell under the dominion of the Sultans of Golconda) and finished in about four years. The avowed principle of the assessment was the equal division of the crop between government and the cultivator; but as all rents were to be paid in money, the equivalent of the half produce in kind was found by taking the estimated gross produce of the different sorts of dry and wet land and converting it into money at the average price of the preceding ten years . . . .

"The ample Inams to village servants, to Brahmins, and those set apart for the support of Pagodas were continued as under the former governments. Indeed the substitution of a money-rent for a rent in kind seems to have been the only change introduced by the conquerors, a change which would have been highly favourable to the inhabitants had the demand always been limited to the fixed rent. But in this, as in most other systems of Indian revenue, whatever might have been professed, the uniform practice was to take as much as could be got. What the cultivator gained by a fixed rent was exacted from him as a forced loan in aid of government . . . .

Under Aurangzeb.

"The emperor (Aurangzeb) appears to have adopted the Kamil which he found established, for it is by it (after making allowance for loss) that lands are valued in his sanads. No documents now remain whence the amount of the revenue in his reign can be ascertained, but it is probably a good deal below the Kamil, because in most of his grants the Kamil is entered and a deduction made for waste. This decrease of cultivation was no doubt due to the depredations of the Poligars during the decline of the Bijapur and Hyderabad Kingdoms previous to their total subjugation by the emperor.

Under the Maráthas.

"Nor is there any possibility now of discovering what the revenue was under the Mahrattas, when in 1756 they defeated the Nawab of Cuddapah and compelled him to surrender half his country.

Under Haidar Ali.

"The assessment fixed by Hyder Ali was Controy pagodas 19,77,776. Though he endeavoured to augment the revenue by the resumption of Inams and Russooms, and in some instances by the

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Under Haidar Ali.

conversion of Peishkush (paid by poligars) into rent, it is not probable that he realized more than had been collected under the Mahratta government. This result may be ascribed to the ravages committed by the troops on both sides while he was engaged in subduing the different chiefs who possessed the ceded districts; to the falsification of accounts always practised by the Karnams on a change of government; and to the fact that his invasion of the Carnatic in the following year (1780) gave him no time to enquire thoroughly into the revenue system. The resumption of Inams and Russooms added from 5 to 10 per cent. to the revenue. The assessment was also raised in several districts where it had fallen far below the Kamil assessment.

Under Tipu Sultan.

"The revenue continued to increase from 1779 to 1788. Tipu Sultan raised it by the same means as his father—the resumption of Inams, the augmentation of low rents, and the expulsion of the Poligars. In many taluks the rise was the result naturally following several years of tranquillity and vigourous administration. The actual assessment of 1788 was C. Pagodas 22,77,999, though about three lakhs were afterwards remitted.

Under the Nizam.

"Between 1788 and 1799 the revenue fell off considerably, for the collections dwindled down from C. pagodas 19,81,758 to C. pagodas 15,02,608. The diminution was much less considerable in those districts which had remained under Tipu Sultan than in those which had been ceded to the Nizam by the treaty of 1792. In these the decay was rapid from the weakness of the government, from the constant changes of managers, and from the return of the Poligars to whom new districts were given in addition to their old ones in return for 'Nuzzeranas.' It was also hastened by increasing the rents to the utmost, and exacting, exclusive of fines for offences, sums from every head farmer according to his reputed wealth and by turning loose ill-paid horsemen to collect their arrears by Tunkhas ('requisitions') on the villages, where they lived at free cost and by their outrages drove many of the inhabitants away. The collections of the government usually exceeded their settlements, because they paid no regard to their engagements but levied additional sums where there was an extra produce. They were higher in some years in many of the Cuddapah taluks than they had been even under Tipu Sultan, but as they were made without any principle they could not possibly be permanent. It was not so much the sum raised as the unskilful mode of doing it that exhausted the country.

"In Gooty, Bellary, Raidrug and Penukonda the revenue was reduced partly from the causes alluded to above, but in a greater degree by a severe famine which extended over all the western districts in 1792 and 1793 . . . .

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Under the Nizam.

"During the Mysore wars the country was overrun by armies of plundering horse and by hordes of Brinjaris no less destructive. Both were alike active in carrying off whatever was valuable and in destroying what they could not remove, and, being masters not only of the open country but likewise of almost all the forts, they were enabled at their leisure to rob the rich inhabitants who with their effects had taken refuge in them from the first fury of invasion."

Munro's estimate of the possible revenue.

Reviewing all these facts, Munro was of opinion that one year with another the revenue of the Ceded districts should amount to rather more than 20 lakhs of Kanthiráya pagodas (some 58 lakhs of rupees)—that is, to an amount some 2½ lakhs less than the Kamil which the Musalmans had fixed after the downfall of the Vijayanagar empire. He considered it improbable that the full amount of the Kamil assessment was ever collected.

The standard expected.

As has already been stated (p. 23) the Ceded districts had been handed over by the Nizam to the Company in payment for a subsidiary force to be stationed in his dominions. Their value had been calculated at the amount entered against them in the schedules of the treaty of 1792, by which the Nizam had obtained them from Tipu. This amount was similarly slightly over 20 lakhs of Kanthiráya pagodas. The Directors of the Company not unnaturally expected [1] that the revenue the districts would bring in would at least equal this amount, and this sum, considerable as it was, was therefore the standard which Munro set before himself. He estimated, as has been seen, that he would be able to reach it.

Turbulence of the country.

The amount had, however, to be collected from an area which had only just emerged from a state of the utmost lawlessness and disorder. The condition of the country and the temper of the people may be judged from the following extract from a report of William Thackeray, one of the Sub-Collectors.[2]

"The Company's Officers entered the Ceded districts in November 1800, and found everything in confusion. The inhabitants had been plundered not only by the Revenue Officers but by every person who could pay a bribe for the privilege of extorting money. The chief inhabitants of the different villages had not only been permitted but encouraged to carry on a predatory warfare against each other on the same terms. The indolence or corruption of the Nizam's Officers had made them abandon the management of the revenue to poligars, zamindars and potails, who had by their

[1] See for example, their despatch of 10th April 1804 to the Madras Government.

[2] Dated 8th September 1807; printed at the Bellary Collectorate Press, 1895.

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Turbulence of the country.

exactions impoverished if not almost depopulated the country by their hostilities. Every village was a garrison. One village often turned out and fought a pitched battle with its neighbour. The troops of the Sirkar were always besieging some fort or another; the exactions of those armed with the authority of the Sirkar and the obstinacy of the village people made it difficult to say which were in the right. Murders were so common, that in some parts of the country there are few families of any consequence which have not had one of their heads assassinated within the last twenty or thirty years. In Adoni there are few even of the most respectable leading people in the district, unpolluted with blood. The potail or the kurnum acted like a little prince in his own village and the anarchy which generally prevailed might in some measure justify his taking upon himself the Government of his little Republic; but the impunity which a few hundred rupees secured for the most atrocious crimes tempted every man who could afford it to indulge his rapacity, enmity, or ambition. In most parts of the Ceded districts the potail, or head rayet, and the Kurnum, so peaceable in our other provinces, had become captains of banditti garrisoning independent castles. In the districts to the eastward things were worse, because the poligars had generally resumed their former situations and depredations. The impotence in short and corruption of the Sirkar Officers, the predatory habits and military turn of the peons who swarm and who have learnt their trade by attending or resisting the great armies which have so often invaded the Ceded districts, the frequent transfer from one Government to another which weakened the Sirkar authority, and the frontier situation which enabled offenders to escape had introduced such a state of anarchy that it appeared a most arduous task to restore order."

The village settlement of 1800-01.

Munro had taken over charge so late in the season of 1800-01 that he had no time to do more that year than conclude in haste a settlement 'mozawar,' or for each village as a whole. The lump assessment to be paid by each village was roughly arrived at by assembling the 'potails' (headmen) and karnams and questioning them as to the value of their own and the adjoining villages. This done, these officers were made "severally responsible for the rent (assessment) of their own villages and jointly for those of the district." Taluks were called districts in those days. This settlement brought in only a little over eleven lakhs of pagodas, or hardly more than half the standard which Munro had set up.

Ryotwari settlement of 1801-02.

In the second revenue year after the assumption of the Ceded districts (1801-02, fasli 1211) Munro introduced the detailed 'kulwar' or ryotwari settlement which had been the practice in his old charge in Salem. Every ryot held his land immediately from the Government

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Ryotwari settlement of 1801-02.

under a patta from the Collector which specified the land he occupied and the assessment he had to pay. The assessment, which was paid in money, was in theory regulated by the quality of the land, the condition of the cultivator and the value (according to the prices of a series of years) of the supposed gross produce, of which last it purported to take 45 per cent. But in practice it was at first impossible, seeing that the fields had never been properly surveyed or assessed, strictly to carry out these principles and the settlement was made by first assessing the village in a lump and then apportioning this total, as equitably as might be, among the various ryots in accordance with the above rules. The result of the settlement was an increase of about 25 per cent. on the demand for the previous fasli, but even so the revenue was greatly below the valuation of 1792 and the Board grumbled and said that Munro's plan was one which "necessarily dejected all competition" and would not succeed in increasing the income from the country.

Munro's survey and settlement.

In August 1801 Munro was authorised to survey and settle his charge. He had at first only four gumastahs who understood land measuring, but these taught others and at length the staff numbered 100 men. The work was begun in 1802 and finished in 1805. All land, of whatever kind, except hills and rocks, was measured and the fields were registered by their names and also given numbers. Cultivated land was distinguished from waste, wet and garden from dry and Government from inam, and at the same time a census of the people and of the cattle, sheep and goats, was made. The chain used in measuring the land was one of 33 feet, so that an acre contained 40 square chains, or *guntas*, as they were called.[1] The surveyors were followed by assessors who went over the fields with the village officers and the ryots and classified their soils. Allowance was made "for distance from the village and every other incident by which the expense of cultivation was augmented." The work was carefully checked by head assessors and the Principal Collector's office.

His money rates.

The table of money rates at first drawn up—taking the Kanthiráya pagoda and fanam as worth Rs.2-14-8 and Rs.0-4-8 respectively—was as under[2]:—

	Dry land.			Wet land.			Garden land.		
Number of rates ...	19			12			20		
	RS.	A.	P.	RS.	A.	P.	RS.	A.	P.
Highest rate ...	2	14	8	17	8	0	29	2	8
Lowest rate ...	0	2	4	1	7	4	1	7	4
Difference between each rate and the next ...	0	2	4	1	7	4	1	7	4

[1] A full account of the survey will be found on pp. 415–434 of the Fifth Report of the Select Committee on the E.I. Co. (Higginbotham & Co., 1883).

[2] Enclosure 3 to Munro's report to the Board, dated 29th July 1807.

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His money rates.

It was ruled that in no one village should there be more than ten rates for dry land, six for garden and eight for wet land. The money rates in force at present may be added for comparison :—

	Dry land.	Wet land.
Number of rates	9	16
	RS. A. P.	RS. A. P.
Highest rate	2 8 0	9 0 0
Lowest rate	0 2 0	1 0 0

Munro's dry rates were thus higher than those now imposed and his wet rates very much higher; and in the actual introduction of his settlement, as will be seen immediately, they were often enhanced greatly above the level to which in theory he professed to restrict them. The settlement was begun in 1804 and completed in 1806. The survey and settlement together cost, for the whole of the Ceded districts, 83,000 star pagodas or nearly three lakhs of rupees.

Method of fixing assessment.

When a taluk had been surveyed and settled the assessment on each field was fixed by working backwards from the amount due from the taluk to the share of this amount which each field should bear. "The business was begun," wrote Munro in 1807, "by fixing the sum which was to be the total revenue of the district (*i.e.*, the taluk). This was usually effected by the Collector in a few days by comparing the collections under the native princes, under the Company's government from its commencement, the estimates of the ordinary and head assessors and the opinions of the most intelligent natives, and after a due consideration of the whole adopting such a sum as it was thought would be the fair assessment of the district in its present state or what the inhabitants in similar circumstances under a native Government would have regarded as somewhat below the usual standard . . It next remained to determine what share of this sum was to be imposed on each village." If a village maintained that it had been over-assessed its claims "were investigated by the principal ryots of other villages, and each claim was admitted either fully or with such modifications as both parties agreed upon. The extra remission thus granted to one set of villages was to be deducted from another" and consequently was not likely to be unduly liberal. Finally the lump assessment so arrived at for the village was divided among its various ryots in accordance with the classification already made of the fields which each held. It was owing to this procedure that the departure from the table of money rates above referred to came about. The poorest lands could only bear a very light assessment, and to make up the total due from the village the rates on the best soils were frequently very high. When once the assessment of each ryot had thus been fixed the settlements of subsequent years gave much less trouble, the

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amounts due from the different occupiers usually remaining constant unless they had relinquished part of their holdings or taken up fresh land.[1]

Ryotwari settlements from 1802-03 to 1808-09.

For the next seven years (faslis 1212 to 1218, 1802–03 to 1808–09) the settlements continued to be conducted on the ryotwari principles thus inaugurated. Though 1801 and 1802 had been unfavourable seasons and 1803 was worse, and in 1804 a scarcity was followed by a disastrous flood (see pp. 80 and 94 above), the area under cultivation and the revenue both continued to increase, and in 1805–06 the land revenue of the whole of the Ceded districts amounted to over 20 lakhs of Kanthiráya pagodas, or more than the high standard Munro had set himself to reach. The land revenue of Bellary and Anantapur together was in that year Rs. 25,29,000, or only Rs. 57,000 less than the similar revenue realised by Government from the two districts in 1874-75, the year before the great famine, when the area under cultivation was at its maximum and of course enormously larger than it had been in Munro's time.[2]

Triennial leases proposed.

In 1804 the desirability of a reversion from the ryotwar to a permanent settlement began to be discussed. The Governor-General in that year sent down instructions that in settling new districts the 'Oude regulations', of which he enclosed copy, should be followed with such modifications as local circumstances required. Under these each village was rented out as a whole for three years for a fixed sum per annum to zamindars and other proprietors of land (or, failing them, to heads of villages) and the renter was alone responsible for the payment of the fixed rent. The Madras Government did not like the new system but directed Collectors to report upon it.

Munro's views upon them.

Munro's reply was an unqualified condemnation of the proposal. He showed[3] that in the Ceded districts, where there were no zamindars, the only people with whom such fixed settlements could be concluded were the ordinary heads of villages and that they were totally unfit for the position into which it was desired to thrust them. He considered that so far from promoting any improvement by assisting the poorer classes with advances or allowing them to participate in the remissions granted by Government, they might rather be expected to press heavily on the ryots and reduce them to a worse state than that in which they had found them. He also

[1] For a detailed account of such settlements see Munro's letter of 30th November 1806 in Appendix C to Arbuthnot's *Munro*.

[2] Paragraph 11 of B. P., No. 50, Revenue Settlement, dated 27th February 1890.

[3] Letter of 25th August 1805, printed at the Cuddapah Collectorate Press, 1870.

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Munro's views upon them.

foresaw the even worse mismanagement and oppression which would ensue if a speculator or adventurer were allowed to come between the Government officer and the cultivator. A settlement direct with the cultivators appeared to him more suited to the manners and prejudices of the inhabitants, because it was the system which had always been followed; more adapted to the narrowness of their circumstances in that it did not insist on the same amount of revenue being paid every year but limited it by the actual extent of cultivation; more likely to reclaim them from their wandering habits and fix them to their fields by giving them an interest in the improvement of these; less liable to embarrass the Government by considerable failures; and more calculated to promote the general prosperity of the country and the people. Believing also that the system of great estates would raise less produce from the soil than that of small farms; that it would be far more liable to failures and afford less security to the revenue; that it would be less agreeable to the inhabitants; and that it could not be permanent because their laws and customs continually urged on the rapid division of landed property, he recommended that the ryotwari system, or settlement with the cultivators, should be continued as a permanency.

The Madras Government eventually temporised by postponing its decision until the various unsettled districts should have been surveyed.

He proposes reductions in his assessment.

Munro's report on the survey of his charge was sent in on the 29th July 1807[1], three months before he went Home on leave, and in a separate letter of the 15th August[2] in the same year he left on record his parting advice as to the manner in which the settlement of the Ceded districts should be conducted. He recapitulated the arguments for and against the permanent and the ryotwari systems; again urged that the latter should be adopted; and finally set out his views as to the modifications in his own settlement which were necessary.

These last were of much importance. He held that to give the land any saleable value the assessment should not exceed one-third of the gross produce. His own rates took about 45 per cent. of it. He therefore recommended that all the rates should be reduced by 25 per cent. and that an additional 8 per cent. (or 33 per cent. in all) should be knocked off the rates on all land under *doravu* and other wells and under small tanks, on

[1] Printed at the Bellary Collectorate Press in 1876.

[2] Printed at the Bellary Collectorate Press in 1876. Part of it is also given on pp. 92-101 of Vol. I of Arbuthnot's *Munro*.

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He proposes reductions in his assessment.

condition that the ryots agreed to keep these sources in workable repair. He calculated that the extension of cultivation which would result would rapidly make up for the initial loss of revenue and instanced the increase of 50 per cent. which had already taken place, even under the high existing rates, between Faslis 1210 and 1215. He also proposed that the ryots should be given the complete ownership of the land for which they paid assessment—a thing which up to then they had never claimed nor even supposed to be their right—that they should be at liberty at the end of every year either to throw up part of their holdings or to occupy more land (provided that in either case the land relinquished or taken up consisted of "proportional shares of the good and bad together") and that unoccupied land should remain in the hands of Government, the assessment of any part of it which might be cultivated being added to the revenue. By these means he hoped "to fix the ryots to their several farms as proprietors, instead of keeping them, as hitherto, for ever unsettled, without attachment to their lands, without any wish to improve them, and wandering from one (village) to another in quest of more favourable terms."

Triennial lease resolved upon.

Early in 1808, after prolonged discussion [1] and in opposition to the strongly expressed convictions of Lord William Bentinck, who was Governor of Madras during the controversy but had gone back to England in the previous autumn, it was ordered that in all the unsettled districts of the Presidency the villages should be leased out for a term of three years from Fasli 1218 to heads of villages and chief cultivators (or, failing them, to strangers) upon such terms as might be considered moderate and equitable and subject to the condition that no reduction in the rental would be made on account of adverse seasons.

Munro goes Home, 1807.

Munro went Home in October 1807 before these instructions reached the Ceded districts. His services to the State during his seven years' tenure of this charge were handsomely acknowledged by the Madras Government. Writing to the Directors on the 21st October 1807 they said "from disunited hordes of lawless plunderers and freebooters they (the people of the Ceded districts) are now stated to be as far advanced in civilization, submission to the laws, and obedience to the Magistrates, as any of the subjects under this Government. The revenues are collected with facility; every one seems satisfied with his situation, and the regret of the people is universal on the departure of the Principal Collector."

[1] The minutes of Messrs. Thackeray and Hodgson, both Members of the Board, which summarise the arguments for and against the ryotwari system, will be found in the appendix to the Fifth Report of the Committee already referred to.

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Ryots' affection for him.

The people indeed, as has often been recounted, regarded him with the utmost affection and called him their 'father.' Stories are still related of his justice and sympathy, ballads are still sung in his honour and it is hardly too much to say that he is regarded as having been semi-divine. He is, for example, universally declared to have possessed the divine characteristic—always attributed to Ráma and other such heroes—of having arms so long that they reached to his knees. How apocryphal is this belief may be seen from Archer Shee's full-length picture of him in the Banqueting Hall in Madras, in which, whatever may be the case with his legs, his arms are no longer than other people's.

After Munro's departure the Ceded districts, as has been said, were split into the two Collectorates of Cuddapah and Bellary, and William Chaplin, afterwards well known as the Commissioner in the Deccan, was appointed to the charge of the latter of these, which included the present district of Anantapur.

Result of the triennial lease, 1809-11.

The season of Fasli 1218 was so unfavourable in Bellary that the introduction of the triennial leases was postponed until the next year. They were then brought into force throughout the district and lasted during the next three years. The rents realised in each of these seasons were as high as the revenue in the three preceding ryotwari years. But the explanation apparently was that the headmen of the villages, as the Collector reported in the first year of the lease, "apprehensive of being turned out of what they term their estates, of which they have had possession for many generations, and fearful of being superseded in their stations of hereditary management by new-comers, have accepted higher conditions of rent than the extent of the cultivation and the scanty means of their under-tenants" actually warranted. Neither the renters nor the ryots made a good thing of the leases. In some cases from the oppressions, and in others from the weakness, of the renters the resources of the district suffered material injury; the collections were realised with difficulty; the cultivation in many villages very greatly fell off; and the Collectors of both Cuddapah and Bellary were apprehensive that the losses which the renters had incurred would deter them from undertaking the responsibility of the further and longer leases which the Board of Revenue was now urging should follow the triennial arrangement. "I believe", said the Collector of Cuddapah, "that few or none have been benefited by their bargain; nearly all have been losers, some have been ruined." Mr. Chaplin spoke still more strongly: "So many of the renters", he declared, "have suffered losses by undertaking the triennial rent that probably not ten in a hundred, except in a particular district (*i.e.*, taluk) or two, will of themselves come forward to offer for the septennial or decennial leases.

The fear of being dispossessed of their *miras*, enmities and jealousies, competitions and rivalships, persuasion and intimidation, a display of advantages which do not exist, and many other means and motives must all be called into action before they will consent without great reductions to become septennial or decennial renters." To the Board, however, the failure seemed to be due, not to any defect in the system but to the results of too high rents and too short a lease, and they continued to recommend that the leases should be granted for longer periods and on easier terms.

Result of the triennial lease, 1809-11.

The Government concurred generally and it was resolved to attempt a decennial lease (to be developed eventually into a permanent settlement) and to fix the rent for each village on the basis of the collections of past years. Remissions for bad seasons were also to be allowed. Where the hereditary village headmen were willing to undertake this lease preference was to be given to them, but if they refused their inams were to be resumed and the settlement concluded with some one else.

A decennial lease ordered.

The decennial lease began in Fasli 1222 (1812-13).[1] The Collector followed orders and calculated the rents on the basis of the collections of the seven preceding years (excluding famine seasons) and gave the leases to the headmen in preference to others. But the result was another and a worse failure. In the first year "the mismanagement or the incapacity of the renters, the opposition and intrigues of those who had been excluded from the lease, the general poverty and migration of the ryots, the combination of the inhabitants to enforce their own terms, and the frequent quarrels between joint partners by which the cultivation was often delayed until the season had passed by" resulted in several of the lessees being in arrear with their payments. Some of them were threatened with imprisonment, the goods of others were distrained and yet others decamped. In the next year some of the lessees declined to pay their rents even though they had not only collected all their dues from their tenants, but had wrung money from every one who possessed any, whether it was due or not. The distraint of their cattle and the confinement of their persons were the only steps open to the Collector and both of these measures did more harm than good, as they prevented the renters from cultivating their land in the season following. In the third and fourth years of the lease the Collector found himself saddled with a number of the villages which had been leased to these defaul-

The results, 1812-22.

[1] The account of it which follows and that of Messrs. Thackeray's and Campbell's administration is taken in the main from Board's Min. Cons., dated 8th March 1824, and paras. 320-741 of the Board's General Report to Government, dated 3rd January 1825.

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The results, 1812-22.

ters and they were usually exhausted in resources and empty of their ryots in consequence of the oppressions of the lessees. These four years had been favourable seasons. In the fifth (Fasli 1226, 1816-17) the rains failed and numbers more of the renters defaulted. The Collector took their villages under his own charge and also those of such of their fellows who were willing to relinquish their leases, and by the end of the year barely half the district remained under the rent system.

The Board still maintained that it was the best of all possible systems and said that it had not had a fair trial and had been mismanaged by the Collector, but the Government grew sceptical and asked Munro, who had returned to the country in 1816 in military employ, what he thought about it. The Directors had already ordered a reversion to the ryotwari system at the expiration of the current leases. Munro advised (1817) that the renters should be encouraged to surrender their leases by promises of remission of all outstanding balances and that the ryotwari system should be re-established after carrying out the reductions of assessment he had recommended on the eve of his departure from the Ceded districts.

Reversion to a ryotwari settlement, 1818.

It was ordered accordingly, and so ended this disastrous experiment. Mr. Chaplin, however, pointed out (1818) that the evil it had done would live after it and that there would be a great drop in the revenue. "The villages have been returned to the Collector with their resources most lamentably dilapidated ; . . the survey rates of assessment have everywhere been abandoned and lands already lightly taxed have been let out for a mere quit-rent ; the rents have been paid in kind and the land has in consequence been badly tilled."

In 1819 Mr. Chaplin was promoted as Commissioner in the Deccan and William Thackeray, already above referred to, succeeded him. He reported in the same strain as his predecessor and said "the district is in a worse state than it was in 1807, and in some respects than it was in 1801." He strongly recommended that the 25 per cent. reduction in assessments proposed by Munro in the former of these years should be carried out. Before orders were passed, however, his health obliged him to leave Bellary and he was followed by Mr. A. D. Campbell.

Reductions in assessment ordered, 1820.

Thackeray's report went up for orders to Munro himself, who had become Governor of the Presidency in June 1820. His minute upon it is given in full in Arbuthnot's work.[1] He ordered that the reductions of 25 per cent. on dry, and 33 per cent. on wet, land and

[1] Vol. 1, 109-116. It was dated 31st August 1820.

the other concessions proposed in his original report of 15th August 1807 above referred to should be carried out immediately, from the beginning of the then current Fasli (1230).

Reductions in assessment ordered, 1820.

"I once wished", he wrote, "the reduction to be gradual, . . it must now be instant, or the country will be so impoverished that it will be almost impracticable to restore it. Out of 2,644 villages composing the collectorate, 1,788 have reverted to Government . . all of them reduced in their means, unable to pay their rents. It is, in fact, an insolvency of nearly 1,800 villages . . In Rayadrug half of the ryots have emigrated. The state of many of the other districts (taluks) is no better. Most of the great potails are reduced to poverty, many of them have been sent to jail; the substantial ryots, whose stock supported the agriculture of the villages, are gone. The country is no longer what it was ten or fifteen years ago, and an immediate reduction of the assessment is the only way of restoring it to its former state."

But not fully carried out.

The decennial leases expired in Fasli 1231 (1821-22) and the 776 villages which still remained with the renters were resumed and taken under Government control. But unluckily the concessions which Munro had ordered were almost entirely nullified by the action of the new Collector of the district, Mr. A. D. Campbell. Anxious to keep up the revenue of his charge, he directed on his own authority that "such ryots who were willing to take it" should have included in their pattas, and be in consequence required to pay assessment for, an area of uncultivated waste equal in assessment to one-half of the reduction in their dues which had been sanctioned. Naturally enough as this order filtered down through 'the usual channels' to the ryots themselves it was transformed into a definite direction that waste to this extent should be included in every one's patta, and the result was that waste assessed at no less than Rs.1,18,000 was so added to the holdings. A year later (August 1821) Government learnt what was happening and expressed their strong disapprobation. Mr. Campbell seems however to have paid no attention and in Faslis 1231 and 1232 the assessment on the waste was again collected. In the cold season of 1823-24, however, Munro himself toured through the district and found out what was going on. The people flocked to appeal to their old friend and protector. "The crowds of ryots who assembled every evening at my tent to complain of the waste," wrote Munro in his minute on the subject,[1] "rather resemble a mob than an ordinary party of complainants. The pressure to be heard first was so great that it was not easy to hear any of them . . The effect of the Collector's measures has been to disappoint all the expectations which Government might have formed from the liberal remission granted . . Instead of our having seen the effect of a

[1] Dated 5th March 1824, Arbuthnot's *Munro*, i, 222-226.

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But not fully carried out.

three years' trial of the reduced assessment upon the country, it is still to begin and to begin under much greater difficulties than would have attended it when first ordered above three years ago." Munro accordingly proposed the removal of the Collector—"with great reluctance, because he possesses great zeal and ability and indefatigable industry"—and Mr. Campbell was made a Judge.

Reductions and other changes, 1824.

He was followed in April 1824 by F. W. Robertson. This officer was Collector of the district for the next fifteen years. In December 1838 he died suddenly at Anantapur (which was still the Collector's head-quarters) and his remains lie in the cemetery at the foot of the Gooty rock. As his epitaph there says, "His zeal in promoting the welfare of the district over which he presided was indefatigable, and will be remembered so long as the numerous plantations which he planted, and which had gained for him a well deserved fame, continue to flourish." Like Munro's and Pelly's, his name is still held affectionately in mind by the old inhabitants. His topes were planted from an annual grant of Rs.4,000, increased in 1834 to Rs.8,000, and were described by one of his successors in 1841, in which year there were 665 of them containing 173,800 trees, as "the admiration of strangers and the ornament of the province." In 1859 the whole of them were ordered to be sold on the grounds that they were not financially a success and that tree-planting might for the future with confidence be left to the enterprise of the ryots. Few results of this enterprise are yet visible.

In 1824, the first year of Robertson's Collectorship, the following rules, the foundation of the well-being of the Anantapur ryot, were (with certain others) issued with the sanction of the Board:—

(1) Ryots were to be allowed to relinquish any part of their holdings as long as they threw up both bad and good fields together. (It need hardly be added that the condition contained in the latter part of this rule is no longer in force.)

(2) Ryots were the absolute owners of all land for which they paid assessment and were entitled to sell it.

(3) No extra assessment was to be levied on improvements effected at the ryots' own expense.

(4) Remissions were to be granted on land under tanks if the ryots had done all in their power to obtain a crop but the supply of water had failed.

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Other improvements were introduced in the years which followed. The accounts were brought into a better state; the régada land in Gooty and elsewhere which had been abandoned during the leases and become overgrown with nutt-grass and weeds was given out on liberal cowles, so that ryots came even from Mysore and the surrounding districts to take it up and bring it under cultivation; and repairs were made to tanks and channels so that in addition much wet waste came again under the plough.

Slow progress of the district.

But the district did not progress as it ought to have done. For one thing, the seasons—notwithstanding that the Collector "authorized the amildars (tahsildars) to perform the usual religious ceremonies on account of the want of rain"—were unfavourable. Fasli 1233 was unusually bad; 1234 and 1235 were better; 1236 and 1237 were again unfavourable; 1238 was good and so was 1240; but 1241 was only moderate and in 1242 (the year of the 1833 famine, see p. 80 above) the rains entirely failed. Faslis 1247, 1248, and 1252 to 1255 were also all bad years.

Another matter which pressed heavily upon the ryots was the great fall in prices. Even when the season was good they received little for their crops, and as the money rates had been calculated on the high prices of former years they became unduly burdensome. To show how considerable the fall had been, Mr. Robertson forwarded the following figures to Government :—

----	Price in rupees of—		
	Cholam (per garce).	Paddy (per garce).	Cotton (per candy).
Average of Faslis 1194—1214 (1784—1804), excluding two famine years	120	130	66
Average of Faslis 1218—1227 (1808—1817)	130	108	64
Average of Faslis 1228—1237 (1818—1827)	145	113	60
Fasli 1238 (1828)	93	99	39
" 1240 (1830)	79	81	39

Further reductions 1859.

Mr. Robertson's successors, Abel Mellor (Collector from 1840 to 1850)[1] and Charles Pelly (who served continuously in the district

[1] The district head-quarters was transferred to Bellary in 1840 shortly after he became Collector. The treasury had already been located there for some years previously.

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Further reductions, 1859.

from 1832 to 1859 and was Collector from 1850) both continued to urge that when these low prices were taken into consideration the assessment was excessive, but it was not until 1856 that any reduction was sanctioned. Government then at length approved [1], not without modifications, a scale of alterations proposed by Mr. Pelly and this was brought into force throughout the district in the next year. It was as under—

	Dry land.			
	RS.	RS.	RS.	RS.
Former rates of—	4 and over.	3 to 4	2½ to 3	2¼ to 2½
To be reduced to—	3	2½	2¼	2

Rates between Rs.2¼ and Re.1 were to be reduced at the Collector's discretion but the average reduction was not to exceed 2½ per cent.

	Wet land.				
	RS.	RS.	RS.	RS.	RS.
Former rates of—	16 and over.	15 to 16	14 to 15	13 to 14	12 to 13
To be reduced to—	12	11½	11	10½	10

Rates between Rs.12 and Rs.6 were similarly to be reduced at the discretion of the Collector but the average reduction was not to exceed 12 per cent. Rates below Rs.6 were to be left as they were, but no wet land was to be assessed at less than Re.1. The object of the alterations was more to reduce the very high rates which were being paid on the best land (assessments of Rs.59 per acre for wet and Rs.7-10-6 for dry are spoken of in the correspondence) than to lower the assessment all round. It was held that much of the district was paying quite reasonable rates.

In the order sanctioning these alterations Government also approved of certain other important recommendations of Mr. Pelly's. Among these were the reduction in the bewildering number of rates of assessment in force (there were no less than 81 different rates on wet land), the abolition of an extra tax called *rewáz-jásti* which was levied on certain old betel and cocoa-nut gardens; the re-writing of the survey accounts in rupees and annas in place of the existing pagodas and fanams; and the extinction of several ancient forms of customary remissions. The Collector was given an additional Sub-Collector and extra establishment to help him introduce the new rates and re-write the accounts. The work was completed throughout the district by Fasli 1268 (1858-59).

[1] E. M.C., dated 2nd June 1857, and the voluminous file read therein.

Mr. Pelly was not altogether satisfied with the amount of the reductions. Reporting in April 1859 on the steps he had taken to introduce them, he said that in his opinion the assessment was still not as low as it should be and that though a nominal reduction of Rs.3,22,700 had been made in the district (as it then stood) the greater portion of this was on waste land not in occupation. "The direct and immediate relief to the ryots did not perhaps exceed Rs.90,000 to Rs.96,000."

In the same year several petty little taxes, such as those on bark used for distilling arrack, on gum collected from babul trees, and on certain leaves used in the preparation of indigo were removed.

The district recovers, 1859-76.

In the years which immediately followed, the area under cultivation and the revenue received gradually but continuously advanced. Prices began to rise again, which probably helped the ryots more than the reductions in the assessment, and in the sixties the value of cotton rose enormously owing to the American War.

Effect of famine of 1876-78.

The famine of 1866 did not materially check the improvement, but in 1876-78 occurred the great famine already referred to in Chapter VIII above, and at one stroke the cultivation and the revenue went down to figures which were lower than any which had been known during the twenty preceding years. Even ten years later, 59 per cent. of the land which went out of cultivation in those three seasons of distress still remained unoccupied [1] and it was at least a dozen years before the revenue again approached its former level.[2]

Anantapur district constituted, 1882.

In the 25 years which followed the introduction of Mr. Pelly's alterations in the rates of assessment no important changes were made in the main principles on which the land revenue was assessed or administered.

At the beginning of 1882 the taluks which now make up the Anantapur district were formed into a separate Collectorate. There had for years been entire unanimity as to the necessity of reducing the great size of the old Bellary district. The earliest proposals on the subject seem to have been made as far back as 1857 and one reason for their abandonment was the financial pressure occasioned by the Mutiny. Thenceforward the question re-appeared from time to time and it was at length brought to a head by the experiences of the great famine, which clearly showed that the district as it then stood was unworkably large.

[1] G.O., 690, Rev., dated 28th September 1888.

[2] Figures are given in paragraph 10 of B.P., No. 50 (Rev. Sett.), dated 27th February 1890.

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Mr. Cox's scheme.

In 1884 the re-survey, and in 1885 the re-settlement, of the two districts thus constituted was begun. In 1887 Mr. Cox, Deputy Commissioner of Revenue Settlement, submitted a draft settlement scheme for them both which was based on the results of the classification in the Adóni, Alúr and Hospet taluks of Bellary and the Gooty and Penukonda taluks of Anantapur. It proposed large increases in the existing assessment and was rejected by Government in October 1888 on the ground that "these districts are the poorest and most backward in the Presidency, the most sterile and the most subject to drought; the ryots pay the present revenue with difficulty; they have as yet far from fully recovered from the famine and to impose upon them largely increased burdens will certainly check, if not entirely arrest, their progress." Government ordered that a revised scheme should be drawn up for the five taluks of Adóni, Alúr, Bellary, Gooty and Tadpatri, which were considered to be the best in the two districts, and that two separate schemes should be prepared for the remaining taluks of each district.

Mr. Wilson's scheme.

Mr. W. Wilson, then Commissioner of Revenue Settlement, drew up a scheme for each of the districts as a whole, the financial effect of which, in the Gooty, Tadpatri and Penukonda taluks of Anantapur, was a decrease of some Rs.39,000 or 10 per cent. Government considered that it was doubtful whether any sacrifice of revenue was either necessary or desirable and (for this and other reasons) declined to pass the scheme.

Mr. Cox's revised scheme.

A revised scheme for Gooty and Tadpatri prepared by Mr. Cox was sent up by the Board in February 1890. This was sanctioned by Government in the following September with certain modifications, one of which was the reduction of the total increase under dry land in the Gooty taluk to 10 per cent. and in Tadpatri to 15 per cent. Mr. Cox died not long afterwards and the remainder of the settlement was done by M.R.Ry. S. Rangachariar. He submitted a separate scheme for the other six taluks of the district, but Government ordered in December 1896 that Hindupur and Madakasíra should be treated separately from the four central taluks and a revised scheme for these was sent in and sanctioned in 1897. The settlement of the district was thus done in three different sections.

Principles followed.

Both the survey and settlement were conducted on the lines usual elsewhere. The classification of the soils of the district grouped them under the two main classes of régada or black and ferruginous or red. Wet land was arranged in four groups with reference to the quality of the sources from which it was irrigated. None of these sources were considered to be fit to be placed in the first class and only eleven in the whole district—all of them tanks—were put in the second class. In rating dry lands, villages are in some districts

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Principles followed.

placed in different groups according to their facilities for getting their produce to favourable markets, but in Anantapur they were all placed in one group except 112 villages in Gooty and Tadpatri which bordered on the hills and were difficult of access. These were placed in a lower group than the others. For the purposes of fixing the money value of the assessment rates the standard crop on wet land was taken to be paddy in all taluks, and that on dry land to be cholam in Gooty and Tadpatri, ragi and horse-gram in Hindupur and Madakasíra, and cholam and horse-gram in the remaining four taluks. The outturn of paddy was estimated to vary from 1,150 to 320 Madras measures per acre; of ragi from 394 to 115 measures; of cholam from 340 to 90 measures; and of horse-gram from 160 to 50 measures per acre, according to the capabilities of the varying grades into which the soils had been classified. Taking the prices of the preceding twenty non-famine years and deducting 15 per cent. for merchants' profits and cartage to market the net value of the four grains in each of the taluks was worked out. From these 'commutation prices' the cost of cultivation, fixed with reference to the averages of adjoining districts, was deducted and in addition 25 per cent. was subtracted on account of vicissitudes of season and the inclusion in the fields of small patches of uncultivable land such as field banks, small channels and so forth. The remainder was taken as the value of the net produce, one half of which, rounded off to the nearest standard rate, was fixed as the assessment.

The rates prescribed.

The money rates so arrived at were as under :—

In Gooty and Tadpatri taluks.		In the remaining six taluks.	
Dry rates.	Wet rates.	Dry rates.	Wet rates.
RS. A. P.	RS. A. P.	RS. A. P.	RS. A. P.
2 8 0	9 0 0	2 0 0	8 8 0
2 0 0	8 0 0	1 8 0	8 0 0
1 8 0	7 0 0	1 0 0	7 0 0
1 0 0	6 0 0	0 12 0	5 8 0
0 12 0	5 0 0	0 8 0	4 8 0
0 8 0	4 0 0	0 6 0	3 8 0
0 6 0	3 0 0	0 4 0	2 8 0
0 4 0	2 8 0	0 2 0	2 0 0
0 2 0	2 0 0	...	1 8 0
...	1 8 0	...	1 0 0
...	1 0 0	...	...

Of the dry land, only 14 per cent. was assessed at rates of Re.1 and over, and the bulk of this was in the cotton-soil taluks of Gooty and Tadpatri ; 24 per cent. more was assessed at six and eight annas

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The rates prescribed.

and nearly 54 per cent. at the low rates of four and two annas. Particulars by taluks have already been given in Chapter IV, p. 41.

Of the wet land, only 5 per cent. was rated at Rs.8 and over; a third paid from Rs.4-8-0 to Rs.6 and half was assessed at from Rs.4 to Rs.2.

The figures below give for each taluk and for wet and dry land separately the percentage increase in holdings discovered by the survey and the percentage difference in assessment caused by the new settlement :—

Taluks.	Dry land.		Wet land.	
	Percentage difference in		Percentage difference in	
	Extent.	Assessment.	Extent.	Assessment.
Gooty ...	5	7	7	– 4
Tadpatri ...	2	12	3	2
Anantapur ...	6	8	11	...
Dharmavaram ...	6	8	10	1
Kalyandrug ...	7	11	10	1
Penukonda ...	9	6	9	1
Hindupur ...	9	13	7	7
Madakasíra ...	10	15	10	4
District ...	6	9	8	2

It will be seen that in dry land the increase in holdings in the whole district discovered by the survey was 6 per cent. but that, even including the assessment on this, the increase of assessment due to the settlement was only 9 per cent. Of this increase more than 56 per cent. occurred in Gooty and Tadpatri, the two most fertile taluks in the district. In wet land, though the survey revealed an increase in holdings of 8 per cent., the increase in the assessment was only 2 per cent. Almost the whole of this latter was confined to the two taluks of Hindupur and Madakasíra. In the other taluks the enhancement was inappreciable and in Anantapur and Gooty there was actually a slight decrease.

On the whole in both wet and dry land, the increase of assessment was only 5 per cent., although the increase in extent disclosed by the survey was 6 per cent. The settlement may thus be declared to have been particularly favourable to the ryot. The new rates were introduced into the Gooty and Tadpatri taluks in Fasli 1301, in the four central taluks in Fasli 1306 and in Hindupur and Madakasíra in Fasli 1307. It is therefore as yet too soon to examine the effect they have had upon the extension of cultivation.

INAMS. Their large extent.

This chapter may conclude with a few words regarding inams, which form a subject somewhat apart from the ordinary administration of the land revenue.

The extremely high proportion which the various classes of inam land bore to the area of Government land was a matter which attracted Munro's attention almost as soon as he took charge of the Ceded districts. Including grants to village officers, the valuation of the assessment due from inams was no less than 54 per cent. of the assessment on the Government land.[1] Many of these inams had been granted fraudulently or at least without proper authorisation.

Munro's policy regarding them.

Munro "followed the custom usual under all Governments in India of resuming all grants for a time in order to examine the titles by which they were held . . As the country had been transferred upon the valuation of the schedule of 1792 it appeared to me" he wrote,[2] "that there could not be a fairer principle assumed for regulating the inams than that of the standard of that period. I therefore directed that all of a subsequent date should be re-annexed to the Sirkar lands." His treatment of the inamdars was, however, far more generous than that of the average native government. Inams granted by the earliest native governments or by the Nizam, Haidar or Tipu (or their ministers), or by amildars and other inferior officers more than 40 years previously, were allowed to be retained. Others were resumed.[3] "Unauthorised inams resumed" is a common entry in the accounts in the earlier years of the Company's rule, but details do not appear.

Their nature.

The majority of the inams were the service grants made to the village officers. These were established under the Vijayanagar kings and many of the original sanads were still in existence. The holders had however very generally taken advantage of their position to increase them by the addition of Government land as well, and

[1] Letter to Board, dated 23rd June 1801.

[2] To Government, dated 7th July 1801. The Directors approved, see their despatch of 10th April 1804 to the Madras Government.

[3] Circular to Sub-Collectors, dated 31st December 1800.

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Their nature.

Munro found that in his own division the total of the grants to all village servants (of whom there were then no less than twenty different kinds) was over 12 per cent. of the total assessment.[1] Dasabandham inams, granted for the construction or upkeep of tanks, were also a considerable item, but they were commoner in the Cuddapah country than in Anantapur.

Enquiry regarding them.

Particulars of the extent and assessment of the various inams were recorded in Munro's survey and it was intended that an enquiry should be made into the titles on which they were held. Munro, indeed, did begin this investigation in part of his charge, but nothing is now on record to show how he proceeded. One of his clerks, who was the Board's Head Sheristadar in 1830,[2] said that he resumed grants for which the holders could produce neither documentary nor oral evidence in proof of their rights. The enquiry was interrupted by Munro's departure to England and the introduction, immediately afterwards, of the triennial and decennial leases rendered it no longer of any importance to Government to ascertain whether the inams were held on good title or not.

The only class of grants which was systematically examined in Munro's time were the village service inams. These were in no way uniform in amount, being in some places as low as one per cent. of the assessment of the village and in others as high as 50 per cent.

Munro therefore drew up a table[3] granting inams to the headmen and karnams on a scale proportional to the assessment of their villages, and ordered that where the existing emoluments were less than those allowed by the scale they should be increased by the grant of additional land and that where, on the other hand, they were in excess of the scale the village officers should be allowed to retain them, his idea being that in the course of the leases which were then being advocated it might be possible to equalise matters by reducing remissions granted to headmen-renters who held unusually large inams.

Several sets of accounts of the various inams were drawn up from time to time[4] but on no occasion until the regular Inam Settlement began in 1861 were any steps taken to investigate the actual rights of the inamdars and there is abundant proof that the inams were not materially diminished after the country came under the British Government.

[1] Letter to Board of 23rd June 1801.
[2] Consultations of 29th March 1830.
[3] Circular to Sub-Collectors, dated 14th April 1807.
[4] G. O., No. 677, dated 22nd March 1861.

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Restrictions on their cultivation.

Their large extent and the sparseness of the population led to the necessity of inventing methods of preventing the cultivators from tilling inam land more largely than Government land to the detriment of the revenue.

Munro in his minute of 31st August 1820, already above referred to, considered[1] that the preference for inam lands was due to their lenient assessment and that the reductions in the Government assessment then ordered would equalise matters. If the event proved that this expectation was not likely to be fulfilled he considered it would be perfectly just to increase the assessment on the inam lands. "It is not right," he wrote, "that, where the public revenue consists chiefly of a high land rent, one-third or one-fourth of a great province should enjoy the privileges of being cultivated, not only without contributing to the public revenue, but of diminishing it by drawing away the cultivators from the Sirkar lands."

The *appanam* system.

In the case of the headmen who held large inams the difficulty was met by what was called the *appanam* system. Under this the headman was compelled to take up, and pay assessment for, a considerable area of Government land in addition to his inam and was not allowed to relinquish it. Mr. Pelly disliked the system and an enquiry was held into it between 1860 and 1862. But it was not abolished until 1866.

The *inam taffrik*.

To meet the cases of ordinary ryots who cultivated inam in preference to Government land it had been ordered that, as long as any of the latter remained untilled, ryots who were not inamdars were not to cultivate more than one acre of inam to every ten acres of Government land. This rule was not, however, capable of being enforced and in 1825 Mr. Robertson imposed on service inams a cess called *inam taffrik* (or 'inam extra assessment') which was collected at the rate of one anna per rupee of the assessment of the inam cultivated by a Sirkar ryot in excess of ten per cent. of the Sirkar land occupied by him and two annas per rupee on the assessment of the inam which was cultivated by a Sirkar ryot who held no Sirkar land. Of the total area under cultivation at this time 47 per cent. was inam land; of which 21 per cent. was service inam, 14 per cent. dharmadáyam, 9 per cent. dasabandham and 3 per cent. dévadáyam. This cess was abolished with effect from 1862 under instructions issued by the Inam Commissioner with the approval of Government.

EXISTING DIVISIONAL CHARGES.

The revenue administration of the district is now controlled by the Collector, who is aided by a Head Assistant Collector at Penukonda, a Deputy Collector at Gooty and a Head-quarter Deputy Collector.

[1] Arbuthnot's *Munro*, i, 115.

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EXISTING DIVISIONAL CHARGES.

There is, as usual, a tahsildar in each taluk and there are in addition deputy tahsildars at Yádiki in Tadpatri and Uravakonda in Gooty. The changes in the divisional charges since the old Bellary district was formed in 1808 have been constant and would be tedious to recount in detail. When the district as it now stands was constituted in 1882, the Collector had charge of the Anantapur taluk, the Head Assistant Collector administered Penukonda, Dharmavaram, Madakasíra and Hindupur and a Deputy Collector took Gooty and Tadpatri. In 1888 a Head-quarter Deputy Collector relieved the Collector of his direct charge. In 1893 the Dharmavaram taluk, which formed too heavy a charge for a single tahsildar, was split into the two taluks of Dharmavaram and Kalyandrug, of which the latter was added to the charge of the Head-quarter Deputy Collector. Since then the divisional arrangements have remained unaltered.

CHAPTER XII.

SALT, ABKARI AND MISCELLANEOUS REVENUE.

SALT—Former sources of supply—Earth-salt; method of manufacture—Its interference with monopoly salt—Its manufacture suppressed—Present sources of salt supply—Saltpetre—ABKARI—Arrack—Foreign liquor—Toddy—Opium and hemp-drugs—INCOME-TAX—STAMPS.

CHAP. XII. SALT.

Former sources of supply.

At the time when the Company came into possession of the district the salt consumed in it was of two kinds, namely, the earth-salt manufactured from saline soils by men of the Uppara caste and the marine salt made on the west coast. The latter was imported by the Lambádis and Korachas, who brought it up the ghâts by means of large droves of pack-bullocks.

Earth-salt; method of manufacture.

The earth-salt was made in what were known as 'modas,' which were peculiar to the Ceded districts and were especially common in Bellary and Anantapur. A heap of earth was piled up and on the top of it were hollowed out one or more circular basins, some five feet in diameter and two feet deep. From the bottom of these basins channels lined with chunam ran down to one or more reservoirs similarly lined. Salt-earth was collected in the places where it effloresced naturally in the dry months and taken to the moda on pack-buffaloes. It was thrown into the basins and then a quantity of water was poured upon it. The brine so obtained flowed through the channels at the bottom of the basins into the reservoirs. From these it was baled with chatties into a set of masonry evaporating pans, carefully levelled and plastered with chunam, where it was left to be converted into salt by solar evaporation. Each lot of salt-earth which was thus lixiviated was taken from the basins and thrown outside them and this process constantly repeated gradually raised the level of the moda and the basins which were perpetually being re-made on the top of it. Some of the modas gradually grew to be as much as 20 feet in height. When they became too high for the buffaloes to carry the salt-earth up to their summits with comfort, they were abandoned and others started elsewhere.

Its interference with monopoly salt.

The earth-salt made in this manner was neither so good nor so strong as marine salt, but it was much used by the poorer classes and for cattle, and thus interfered with the profits of the Government salt monopoly which was established in 1805. As early as 1806, therefore, it was proposed to prohibit its manufacture. The chief arguments against any such step were that it would inflict

CHAP. XII. SALT.

Its interference with monopoly salt.

hardship upon the Upparas who made the salt and upon the poorer classes who consumed it, and for the next three-quarters of a century a wearisome correspondence dragged on regarding the course which it would be proper to pursue.[1] In 1873, Mr. G. Thornhill, member of the Board of Revenue, visited the Ceded districts to see how matters stood. He reported that it was not possible to check the competition of the earth-salt with the Government marine salt by imposing an excise duty, as the modas were numerous and scattered. For similar reasons, and also because all the Upparas were very poor, a license-tax was out of the question. At the same time he calculated that the loss to Government due to the system was from eight to eleven lakhs annually and seeing that Government salt was obtainable in Anantapur as cheaply as in other inland districts he recommended that the industry should be gradually suppressed.

Its manufacture suppressed.

Government agreed and ordered that the opening of new modas should be prohibited and that those in existence should be licensed, with reference to their productive capacity, at rates to increase by annual increments until 1879, when the full duty leviable on sea-salt should be imposed on their entire produce. These measures, though, as the figures for the old Bellary district in the margin show, they checked the manufacture, failed to entirely protect the revenue, and in 1876 the Madras Salt Commission and the Board of Revenue concurred in recommending that the manufacture of earth-salt should be at once and entirely suppressed. The Government of India agreed, and in 1880 orders were given that the modas should all be destroyed, reasonable compensation being paid to their owners. The manufacture of earth-salt in the district is now no longer permitted, though in many places the remains of the old modas may still be seen.

	1873.	1876.
No. of modas	3,553	1,472
Estimated out-turn in Indian maunds.	208,230	66,493

Present sources of salt supply.

All the licit salt now consumed in Anantapur is sea-salt made in factories on the coast under Government supervision. The district is one of those in which the salt made in the Bombay Presidency has been able successfully to compete with that manufactured in Madras. Salt is sold wholesale at the factories by weight, but in the bazaars it is retailed by measure. In Bombay the manufacturers are allowed to sift their salt and the Bombay salt brought to Anantapur is lighter than that made in Madras—that is, a given weight of it will measure more than an equal weight of the Madras salt—and its sale consequently brings a greater profit to the retail merchant.

[1] An abstract of parts of it will be found in paras. 271-289 of the report of the Madras Salt Commission of 1876.

CHAP. XII. SALT.

It is therefore often purchased by him in preference to the heavier article. In the two northern taluks Bombay salt practically holds the market, but in the centre and south of the district the salt consumed comes for the most part from the factories in Nellore and Chingleput.

Saltpetre.

A few licenses are issued annually for the manufacture of crude saltpetre, but there are no refineries in the district.

ABKARI.

The Abkári department is responsible for the revenue derived from arrack, foreign liquor, toddy, opium and hemp-drugs. Statistics will be found in the separate Appendix to this volume. When Tipu Sultan held sway over the district he prohibited the sale of both arrack and toddy, the consumption of alcohol being strictly forbidden by the Korán, but it was still continued in the villages, the proceeds being applied by the headmen and karnams to their own use. When the Company took over the country strong drink had so long ceased to be an article of revenue that little was known of its capabilities in that direction, and the right of manufacture and sale was farmed out annually to the highest bidder.

Arrack.

The district is at present supplied with arrack under what is known as the contract distillery supply system, under which the exclusive privilege of manufacture and supply of country-spirits throughout it is disposed of by tender. The successful tenderers (at present the owners of a distillery under native management at Tadpatri) have the monopoly of supply of liquor of their own manufacture to the retail vendors within the district, the rates at which the supply is made being fixed by Government. The right of vend in each shop is sold separately. The preventive force employed by the Abkári department checks illicit manufacture of arrack, toddy and salt and illicit practices regarding opium and hemp-drugs.

Foreign liquor.

The foreign liquor trade is controlled in the usual manner, licenses to vend wholesale or retail being issued on payment of prescribed fees.

Toddy.

Since 1897 the toddy revenue has been managed on the tree-tax system under which a tax is levied on every tree tapped and the right to open shops for sale is sold annually by auction. All the toddy in the district is obtained from date palms. Even where palmyra and cocoanut palms exist they are never tapped, as the art of climbing them is not understood by the toddy-drawers of the district and moreover the people do not drink the toddy they give because of the prejudice created against it by the local toddy-drawers and shopkeepers, who assert that it causes illness. Both officials and renters have tried the experiment of importing men from the southern districts who understood the art of climbing and tapping these trees, but in both

CHAP. XII. ABKARI. Toddy.

cases the venture failed. Practically all the Anantapur toddy-drawers belong to the Idiga caste, but they often employ Lambádis (and sometimes Bóyas and even Musalmans) to help them collect and transport the liquor.

As a general rule, the date trees only grow in certain scattered localities and the toddy consequently has to be transported for great distances from these places to those which are less favoured. Dharmavaram town, for example, is largely supplied from Kúdéru, which is over 30 miles away, and the south of this taluk gets its toddy daily by rail all the way from Mysore territory. The liquor is usually carried in casks lashed on to country carts, but sometimes leather bags slung on donkeys or ponies are employed. The Mysore toddy is prevented from interfering with the Government monopoly by an arrangement with that State by which trees are marked in Mysore for the supply of British shops and *vice versâ*.

An immature date tree should not be tapped. A V-shaped incision is made just under the crown and the sap which exudes is caught in a pot suspended beneath it. Trees cannot be continuously tapped for long periods and after each tapping they should be allowed a considerable period of rest. So many trees have been killed by being overtapped, the toddy-drawers being anxious to obtain as much toddy as possible out of each tree, that, for the protection of those which grow on poramboke land, Government has now framed rules regarding the position, depth, etc., of the incisions and ordered that if any tree dies from over-tapping during the lease or within six months after its expiration the lessee shall be fined a rupee.

The palm-weevil (rynchophoros ferrugineus) does a certain amount of damage to the trees, but its harmfulness is probably exaggerated, deaths of trees which are really due to over-tapping being laid at its door. It is still an unsettled question whether this beetle makes its way into the head of the tree and burrows downwards or enters at the softer parts of the stem and works upwards.

Jaggery is nowhere now made from toddy in this district, nor is date toddy ever distilled for the manufacture of arrack.

Opium and hemp-drugs.

The sale of opium, preparations of the hemp plant, and poppy-heads for medicinal purposes is controlled under the system usual elsewhere. Much of the opium is consumed by the Musalman weavers in the Gooty and Tadpatri taluks.

INCOME-TAX.

Income-tax is levied and collected in the district in the usual manner. As was to be expected in so poor a tract, both the number of assessees and the amount at which they are assessed are small. According to the latest statistics, the number of persons assessed is

INCOME-TAX.

less than in any other district except the Nilgiris and the amount of tax collected—both under Part IV, 'other sources', and under the Income-tax Act as a whole—is smaller than in any other Collectorate whatever. The incidence of the tax per head of the total population is lower in one or two districts but in none of them is the incidence per head of the tax-payers so small. Detailed particulars of certain of the assessments will be found in the separate Appendix to this volume.

STAMPS.

Judicial and non-judicial stamps are sold in the district by the ordinary machinery, local stamp-vendors obtaining their stock at a discount from Government treasuries. Like the amount derived from the income-tax, the revenue from the sale of the stamps is an index of the prosperity of a district, for judicial stamps are in small demand where litigation is rare and the frequency of litigation is well known to vary in a direct ratio with the affluence of the people; and non-judicial stamps are seldom required where land has little saleable value, trade is small in quantity and not much money changes hands.

It was therefore only to be expected that in Anantapur the revenue from stamps should be slight and the statistics show that as a fact it is smaller than in any other district except the Nilgiris. Particulars for recent years will be found in the separate Appendix.

CHAPTER XIII.

ADMINISTRATION OF JUSTICE.

CIVIL JUSTICE—Village munsifs—District munsifs—The District Judge—Rarity of litigation—Registration. CRIMINAL JUSTICE—The various courts—Crime—Police—Jails—Gibbets for thugs.

CHAP. XIII. CIVIL JUSTICE.

The civil courts of the district are, as elsewhere, of three grades, namely, those of the village munsifs, the district munsifs and the District Judge. They have the same general powers and jurisdiction as in other parts of the Presidency. Statistics relating to them appear in the separate Appendix to this volume.

Village munsifs.

The village munsifs of Anantapur and the Bench Courts which have been established in certain parts of the district under Act I of 1889 do far less civil work than those of other districts. In the latest year for which figures are available less than 200 suits, none of which were valued at over Rs.20, were instituted in all the courts of this class in the whole of Anantapur, while the average number of suits filed in other districts was over 4,000.

District munsifs.

The places at which the district munsifs have been stationed and the limits of their jurisdictions have been changed again and again during the last half century and at one time or another there have been munsifs' courts at Tádimarri in Anantapur taluk, Parige in Hindupur, Kalyandrug, Gooty and Penukonda. Their charges often included portions of what is now the Bellary district and similarly the Bellary munsifs took parts of what is now Anantapur. This somewhat confusing system continued even after Bellary and Anantapur were constituted separate districts and still persists (see below) in the case of the Gooty munsif. The Tádimarri court was abolished in 1864, its jurisdiction being re-distributed, and the courts at Parige and Kalyandrug were done away with in 1875.

There are now only two district munsifs—one at Penukonda and the other at Gooty. The latter has jurisdiction over the Adóni taluk of Bellary and the Gooty and Tadpatri taluks of Anantapur and the charge of the former comprises the other six taluks of the latter district. The Gooty munsif is subject to the District Court of Kurnool.

The District Judge.

There is no separate District Judge for Anantapur. The Gooty munsif, as has just been mentioned, is subordinate to the District Court of Kurnool and the remaining six taluks, which are included in the Penukonda munsif come within the jurisdiction of the Bellary District Court.

CIVIL JUSTICE.

Rarity of litigation.

There is far less litigation in Anantapur than in most other districts. The village munsifs, as has been seen, hear very few cases; rent suits are almost unknown, as there are no real zamindars in the district; other revenue suits are rare; in Bellary and Anantapur together (excluding the Gooty munsif) the ordinary and summary suits and the small causes instituted before the District munsifs are far less numerous than in any other district; the original work in the District Court is much lighter than the average; there are fewer appeals; and in the result the ratio of the suits instituted to the population of the two districts is lower than anywhere except in the agencies of Ganjám and Vizagapatam, and the two districts together (still excluding the Gooty munsif) contribute hardly more than one per cent. of the total litigation of the Presidency.

Registration.

The registration of assurances is managed on the usual lines except that there is no separate District Registrar at Anantapur, the district being included in the charge of the Bellary Registrar. There are sub-registrars at each of the eight taluk head-quarters and also at Bukkapatnam and Uravakonda.

CRIMINAL JUSTICE.

The various courts.

The criminal courts of the district include those of the village magistrates, the special magistrate (the sub-registrar) at Bukkapatnam, the bench of magistrates at Anantapur, and the Deputy Tahsildar magistrates at Uravakonda and Yádiki. In addition, there are the second-class stipendiary sub-magistrates at the various taluk head-quarters, namely, the sheristadar magistrates at Dharmavaram, Hindupur, Madakasíra and Kalyandrug and the stationary sub-magistrates at Anantapur, Gooty, Tadpatri and Penukonda. As elsewhere, the Tahsildars have second-class powers, but where there are stationary sub-magistrates they only occasionally use them. The Divisional Officers and the District Magistrate have full powers. The Court of Session at Bellary has jurisdiction over the whole district, and thus the people of Gooty and Tadpatri taluks are subject to two District and Sessions Courts, having to go to Kurnool for any important civil cases, and to Bellary for sessions cases, in which they are concerned.

The courts above enumerated have the same general powers and jurisdiction as elsewhere. Statistics regarding their work will be found in the separate Appendix. Village magistrates try very few cases. In the latest year for which figures are available they heard only 36. The cases instituted before the stipendiary sub-magistracy were also few, being smaller in number than in any other district except the Nilgiris.

Crime.

Crime in the district, indeed, is unusually light and according to the most recent statistics the number of all cases and appeals filed within it was considerably less than 2 per cent. of the total for the

CHAP. XIII. CRIMINAL JUSTICE. Crime.

Presidency, and the grave crime committed in it is far less than in any other of the four Deccan districts. On an average of the figures for the last five years the number of grave crimes committed per 100,000 of the population was 92 in Kurnool, 84 in Cuddapah, 72 in Bellary, but only 56 in Anantapur. House-breaking and ordinary thefts make up the greater part of the total, dacoities, robberies and cattle-thefts contributing a comparatively small share towards it.

The hot weather is usually somewhat the worst season for crime. There is then no cultivation going on and idle hands find mischief to do. Also marriages are commonest then and the prevalence of the custom among the people of lending their jewels to friends who are to be present at weddings to enable them to make a brave show thereat results in many valuables being collected in one house in a manner which is most convenient for those who covet them. The worst offenders are the members of the criminal gangs and the worst gangs are those which are settled in the neighbourhood of Tádimarri in Anantapur taluk. There are usually altogether some 120 or 130 of these gangs resident in the district and in addition another 30 or 40 of them pass through it every year. On an average two-thirds of them consist of Korachas ; Lambádis are the next most prominent tribe, and the remainder are made up of Oddes, Dommaras and other castes in much smaller numbers.

Tadpatri and Gooty are the worst taluks for crime. There is more to steal in them than elsewhere, and their inhabitants are better off than their neighbours and can employ in fomenting factions the time which elsewhere has to be spent in keeping the wolf from the door.

Police.

Police administration in the district is controlled by the District Superintendent, who is in direct charge of all the eight taluks and has no Assistant to help him. His office building at Anantapur is an exceptionally handsome and commodious erection. The force is organised on the usual lines. Talaiyáris are in addition posted at jungly places where highway robberies and dacoities are most easily committed, but in most cases there is only one man at each of these posts.

It is a constant complaint of Anantapur police-officers that convictions in grave crimes are difficult to secure because for one thing the juries who hear the cases at Bellary, belonging as they do to another district, do not care whether offenders are brought to book or not and, for another, this court is so far off that useful witnesses frequently declare that they know nothing relevant in order to avoid being made to go so far to give evidence.

CHAP. XIII. CRIMINAL JUSTICE.

Police.

The most sensational cases in recent years have been the murder of the Hindupur Tahsildar in 1898, the Ranga Reddi murder case of 1900 and a double murder by a police constable in 1901. The Tahsildar was set upon at dusk on the 26th October 1898 by a mob of people belonging to Kódúru village in his taluk who objected to his establishing a plague station near their village, and was so severely beaten that he died shortly afterwards. Three persons were sentenced to death for the offence, fifteen others to transportation for life and five more to various terms of imprisonment. Ranga Reddi, B.A., B.L., was a well-known pleader at Gooty. His throat was cut on the 11th June 1900 in broad daylight about two miles from Ráyalcheruvu while he was travelling in a country cart to see some relations. Eight of the gang were sentenced to death and two others to transportation for life, but on appeal the High Court acquitted them. The third of the three cases was still more unusual. The wife of the police constable concerned in it went to the village potter to get a pot. Having none of the kind she wanted, the potter offered her a smaller sort such as is used for drinking toddy. She thought this was a covert insult to her husband, who belonged to the toddy-drinking subdivision of the Bóya caste, and by her taunts egged him on to give the potter a thrashing. Later in the day the constable was reproached for his violence by a Musalman, and promptly fired his carbine at him twice. The first shot grazed the Musalman but killed a boy who was standing by, and the second hit him and killed him.

Jails.

There is no District Jail in Anantapur and persons convicted to sentences of imprisonment exceeding one month serve their time in the jail at Bellary. There is a sub-jail at the head-quarters of each of the eight taluks.

Gibbets for thugs.

In the thirties of the last century the district was greatly infested with thugs, and the Court of Faujdári Adálat at Madras, which corresponded to the present High Court, ordered several of them who were convicted to be gibbetted at the scene of their crimes, to serve as a warning to their fellows. The records of the court between 1826 and 1850 show that this sentence was not uncommon in other districts and a gibbet still stands near Honnúru near the bank of the Hagari in the Rayadrug taluk of Bellary.

In Anantapur district, three such gibbets still survive, one near Beluguppa in Kalyandrug taluk, another on the Utikanama (ghát) near Siddarámpuram on the road between Bukkapatnam and Pámudurti and the third near Turukalápatnam on the road from Penukonda to Roddam. The first of these is being transferred for

CHAP. XIII. CRIMINAL JUSTICE.

Gibbets for thugs.

its better preservation to the Museum at Madras. Near it stands a stone slab bearing an inscription partly in English and partly in Telugu which states that the men who were suspended from it were Hussain Sahib and Ibrahim Jemadar, thugs who were hung there on the 8th September 1837 by order of the Faujdári Court for having strangled a man near that spot. The gibbet at Utikanama has no inscription connected with it. The first edition of this Gazetteer states that the men hung from it were the leaders of a gang who attacked a village near there and looted it and then set fire to a large hut in which some seventy women and children had taken refuge. Near the gibbet at Turukalápatnam is an inscription similar to that at Beluguppa which says that two Musalmans who were 'thug jemadars' (apparently headmen of gangs of thugs) were hung there by order of the Faujdári Court on the 26th December 1837 for having murdered three persons at that place. An old man still living in the village remembers the bodies being suspended.

The gibbets are very well and strongly made. Two uprights some fifteen feet high sunk in masonry support a cross-bar about thirteen feet in length. All these are of teak, and must apparently have been specially imported, since no teak of such dimensions now exists in any of the Anantapur forests. Suspended below the cross-bar, on iron chains hanging from iron rings let into it, are two cages made of country hoop-iron roughly shaped to fit closely round the body of a man standing upright. Through the bars of these cages anything inside them is clearly visible. Each is fitted with a hinged door to allow the body to be placed inside and the catch of this was hammered down so that the body could not be removed. Inside are two moveable iron loops to hold the dead man's legs in position, two others into which his arms fitted and a third which went under his chin and supported his head.

Among the ryots, the most curious rumours are current nowadays about these gibbets. They are, for instance, called 'Munro's gallows' and attributed to that officer, and the thugs are declared to have been put into the iron cages while still alive and slowly starved to death.

CHAPTER XIV.

LOCAL SELF-GOVERNMENT.

THE LOCAL BOARDS—The Unions—Receipts of the Boards—Their expenditure. MUNICIPAL GOVERNMENT: Anantapur—Gooty—Tadpatri—Hindupur.

CHAP. XIV. THE LOCAL BOARDS.

Except in the single municipality of the District, Anantapur, local self-government is in the hands of the District Board and the three Taluk Boards of Anantapur, Gooty and Penukonda, the control of the District over the Taluk Boards being the same as elsewhere. The jurisdictions of these latter bodies are conterminous with those of the revenue divisional charges of the same names, the Anantapur board controlling affairs in the Anantapur and Kalyandrug taluks, the Gooty board managing Gooty and Tadpatri and the Penukonda board looking after the remaining four taluks in the south of the district.

The Unions.

There are also eleven unions in the larger towns and villages, which have the usual powers of raising taxation within the limits of these places and spending it upon their sanitary and other needs. Under the Anantapur taluk board is the one union at Kalyandrug; under the Gooty board, those at Gooty, Pámidi, Tadpatri, Uravakonda and Yádiki; and under the Penukonda board those at Bukkapatnam, Dharmavaram, Hindupur, Madakasíra and Penukonda itself. The income of these bodies is chiefly derived from the house-tax, which is levied in all of them at three-quarters of the maximum rates permissible under Act V of 1884 and amounts to just over ten annas per house taxed, against about thirteen annas in the Presidency as a whole. The receipts in each union average less than Rs.2,000 annually and three-fourths of them are spent upon sanitation.

Receipts of the Boards.

As was only to be expected in so poor a district, the incidence per head of the population of the total taxation levied by all the local boards is considerably below the average for the Presidency as a whole. As elsewhere, the chief item among the receipts is the land cess, which is levied at the rate of one anna in every rupee of the land assessment and is collected in the ordinary manner. Next follows the income derived from the sale of the right to collect fees at the various weekly markets. There are some twenty of these and that at Hindupur is much the best attended, those at Uravakonda, Yádiki,

CHAP. XIV. THE LOCAL BOARDS.

Penukonda and Tadpatri following after a considerable interval. Another important source of revenue to the boards is the income from the tolls upon the roads, which are levied at six gates at half the maximum rates admissible under the Act.

Their expenditure.

The chief objects upon which local funds are expended are, as elsewhere, the roads of the district and its medical and educational institutions. Some account of these three matters will be found in Chapters VII, IX and X, respectively, above, and the separate Appendix to this volume contains statistics of both the receipts and expenditure of the various boards.

MUNICIPAL GOVERNMENT: Anantapur.

The only municipality in the district is that at Anantapur. This town was one of the few places in the Presidency which was brought under the first of the mufassal municipal enactments, the old Act of 1850 which permitted towns voluntarily to tax themselves for their own improvement. Government used to contribute a sum equal to that raised by the inhabitants for this purpose, and the amount so raised in Anantapur reached the modest total of Rs.40 per mensem. The Act was brought into operation in 1864 and continued in force for four years until 1869, when it was replaced by the later enactment X of 1865.

The council now consists of a dozen members, four of whom have been elected, since 1st April 1900, by the rate-payers. In 1894 the privilege of electing its chairman was withdrawn from the council. Anantapur owes its rank as a self-governing town chiefly to its position as the head-quarters of the district. Excepting only the hill-station of Kodaikánal, it has a considerably smaller population than any other municipality in the Presidency. As its income is proportionately insignificant (some Rs.16,000 per annum) and as the town, owing to its damp and cramped situation close under the embankment of the big tank and surrounded by paddy-fields, is difficult to keep in a sanitary condition, the council suffers from chronic impecuniosity and has never been able to undertake any larger schemes such as water-supply or drainage. Statistics of its income and expenditure will be found in the separate Appendix to this volume. The medical and educational institutions under its charge are referred to in Chapters IX and X above.

Gooty.

Gooty was once a municipality. It was constituted as such in 1869 when its population numbered only 4,099 and the estimated income available was only Rs.5,000. By 1874 the council was in a state of insolvency and had to be helped from Provincial Funds, but a proposal to abolish it was negatived by the Government. In 1879 Mr. H. T. Ross, the Sub-Collector and Vice-President of the council,

CHAP. XIV. Gooty.

wrote a graphic account of the impecuniosity and ineptitude which had throughout distinguished that body's proceedings and the next year the municipality was put out of its misery.

Tadpatri.

In 1896, at the suggestion of the Sanitary Board and with the approval of the Collector, it was notified that Tadpatri would be constituted a municipality. The proposal was, however, eventually dropped in consideration of the unfavourable nature of the season and the consequent depression in the weaving trade, the chief industry of the town.

Hindupur.

In 1898 it was proposed to similarly extend the Municipalities Act to Hindupur. But the inhabitants of the town were, as usual, opposed to the measure and the Collector reported that owing to a succession of bad seasons and to losses among the mercantile population the occasion was inappropriate for any change. The suggestion was accordingly abandoned.

CHAPTER XV.

GAZETTEER.

ANANTAPUR TALUK.

CHAP. XV.
ANANTAPUR TALUK.

Excepting only Kalyandrug, Anantapur is the flattest taluk in the district. It is broken only by the low hills near Kúdéru which form the southern extension of the Nágasamudram range and by the bold isolated masses round about Singanamalla and Mályavantam. On its eastern flank, however, it contains a large part of the Muchukóta line of hills and the numerous spurs which run down from this. The whole of the taluk drains northwards into the Pennér, much of it by way of the Tadakaléru and Pandaméru, the streams which feed the two great tanks at Singanamalla and Anantapur.

As has already been seen in Chapter I, Anantapur forms with Dharmavaram, Kalyandrug and Penukonda a natural division in the centre of the district which differs in many respects from the tracts to the north and south of it. The first three of these four taluks, in particular, closely resemble one another in several respects. They receive less rain than the rest of the district and consequently are more arid and dreary, have less vegetation and less area under forests than the other taluks and also grow larger proportions of horse-gram than they do. Perhaps for the same reason—for where life is a constant struggle with an adverse climate there is little time for anything outside the day's work—they are also more backward in education.

Appended is some account of the few places of interest in the taluk :—

Anantapur.

Anantapur is the head-quarters of the district and as such contains the offices of the Collector, the Superintendent of Police, the Forest Officer and the Local Fund Engineer, as well as those of the Head-quarter Deputy Collector in charge of the division, and the Tahsildar of the taluk. There are also stationed at it an Assistant Engineer of the D.P.W., an Inspector of the Salt, Abkári and Customs Department and a Sub-registrar. The branch of the London Missionary Society here has been referred to in Chapter III. (p. 28) above. The place has a railway-station and a travellers' bungalow and is a municipality with a population of 7,938.

When the Ceded districts were handed over to the Company in 1800 and Munro was appointed their first Principal Collector, he selected Anantapur as his own place of residence, and he lived there until he went Home on leave in 1807. The 'Munro Hall' in the present Deputy Collector's office was his court-room and his bungalow was the building immediately behind the present Collector's house which is now used as a godown. He built this at his own cost and applied in August 1807 to the Company for a grant of the land on which it stood. This land is described in the application as being 22 acres in extent and situated "on the common near the village of Hande Anantpur"; as having been enclosed in 1804; as being occupied by a "dwelling-house with offices"; and as being bounded on three sides by "an open common" and on the fourth by "the Bellary road and paddy-fields." The plan which accompanied the application shows the stables and other outhouses in the positions which they now occupy and marks the big well near them and the two other wells which stand on each side of the present entrance to the compound from the Bellary road. So all these were built by Munro. From the house to the Bellary road led a wide walk on either side of which (where now is only rough grass) were "gardens." These were apparently irrigated from the two wells there. Traces of the banks which carried the old channels from these are still visible. Munro's passion for gardening is well-known and was the subject of some mirth to the Philistines among his friends. The main entrance to the compound in those days was not, as now, from the Bellary road, but from the road to Álamúru, leading past the stables. On the opposite side of the compound, almost facing this, was another principal entrance.

When Munro went Home and the Ceded districts were split into the two Collectorates of Cuddapah and Bellary, Anantapur was made the head-quarters of the latter, which then included the present districts of Bellary and Anantapur. In 1840 the head-quarters were

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Anantapur.

transferred to Bellary and Anantapur became the residence of a Sub-Collector who had charge of the Anantapur, Dharmavaram (which then included Kalyandrug), Penukonda, Hindupur and Madakasira taluks. In 1869 a redistribution of divisions was made and the Sub-Collector was moved to Gooty. When the Anantapur district was formed in 1882 the place again became the head-quarters of a Collector.

The quarters of the European officers stand in a sufficiently pleasant position on rising ground to the west of the native town, but this latter is built on an overcrowded site close under the bank of the tank, surrounded by paddy-fields and having no room for expansion. The tank is one of the biggest in the district, having a waterspread of over three square miles and irrigating some 2,100 acres. It was badly damaged in the great storm of 1851 referred to in Chapter VIII above and the repairs cost Rs.9,500.

The chief feature of Anantapur town is the Robertson Square, a considerable open space round about which, among other buildings, stand the Deputy Collector's, Tahsildar's, Sub-magistrate's and Sub-registrar's offices, three schools and the municipal hospital. The Collector's office and the travellers' bungalow are south of the town near the tank bund. The square is named after the F. W. Robertson who has already been more than once referred to and who was Collector of the old Bellary district for fifteen years, died at Anantapur on the 16th December 1838 and lies buried at Gooty. He constructed the square (filling up the fort ditch which formerly ran through it), put up the mantapam in the middle of it and planted the trees which stand around about it. The Késavasvámi temple on its eastern side is a modern erection built by a retired Tahsildar. Fragments of some deserted shrines in the neighbourhood were utilised in its construction.

Just north of the square, on the site of the old fort—remains of the ditch and rampart of which are still to be seen—is the Jubilee Park. This was originated in 1887 with very high aims, being intended to serve as a "permanent institution of practical education" by including a reading-room, library, play-grounds, and eventually "a small economic museum for the collection of all the raw and manufactured products of this and adjacent districts and of useful implements in agriculture and other industries." The establishment of "a small nursery for the growth of useful seedlings for the benefit of the whole district" was another of its objects. But, as has happened to more than one of its prototypes, the contributions promised to it far exceeded in amount those which were ever actually paid, the sanitary authorities actively discouraged expenditure of municipal funds upon it, and it is now a woe-begone enclosure the only use of which is to serve as a site for the local weekly market.

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The town, though greatly overcrowded, is clean and neat as such places go and has three or four good streets—Munro road, Robertson's road and Reid[1] road—named after officers who were formerly in charge of the district or the division. Some account of its municipal council will be found in the preceding chapter. The medical and educational institutions under the charge of this body have already been referred to in Chapters IX and X above.

Anantapur is neither a trading nor an industrial centre. The leather shoes of native pattern, with turned-up toes and no heels, which are made in it are well-known in the district; but they are its only manufacture. It lives chiefly upon the offices which are established within it. Its population is however more than half as large again as it was twenty years ago.

A history of the town is given in two of the Mackenzie MSS.[2] Mr. C. P. Brown, the Telugu scholar, printed a version of these for the use of students of the language and added a translation of them under the title of "The Wars of the Rájas."

According to these papers the big tank was constructed by Chikkappa Udaiyár, Diwán to king Bukka I of Vijayanagar, who ruled from 1343 to 1379. At each end of the embankment he built a waste weir and near each weir a village. The village at the eastern end he called Bukkaráyasamudram ('king Bukka's sea') after his king and that at the western end Anantaságaram ('Ananta's ocean') after his wife. Bukkaráyasamudram is still in existence and still known by its original name. Anantaságaram was afterwards called Anantapuram and is the present town of Anantapur.

Once upon a time the tank breached. Ganga, the goddess of waters, entered the body of a woman and explained out of her mouth that if some one was thrown into the breach she (the goddess) would stay within her proper limits and damage the bund no further. Accordingly Musalamma, daughter-in-law of Bási Reddi of Bukkaráyasamudram, was thrown into the breach and built up within it. Three margosa trees, under which are a *vírakal* and some other stones, still mark the spot and sheep, fowls and so on are still occasionally offered to the shade of the girl. For a long time, says local tradition, she used to answer when called upon after such sacrifices, but one day an impertinent woman called out to her "O Musalamma! Hast not thy voice yet drowned?" and since then she has kept silence.

[1] J. W. Reid was Sub-Collector of Bellary from 1860 to 1866.

[2] Local Records, v, 209 ff and xxiv, 173 ff.

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ANANTAPUR TALUK.
Anantapur.

In the time of Ráma Rája, the usurper of the Vijayanagar throne, Anantapur and the country around it were granted to Hanumappa Náyudu of the Hande family, who had helped that ruler to put down an insurrection.[1] Hence the place was known thereafter as Hande Anantapur, a name which indeed survived even for several years after the English came into possession of it. Hanumappa was succeeded by his son Immadi Hampa Náyudu, who was in turn followed by his son Malakappa. The latter was present at the battle of Talikóta. Munro says[2] that he was Diwán of Vijayanagar and that he afterwards submitted to the king of Bijápur and was granted a jaghir paying a peshkash of 45,772 Kanthiráya pagodas, or about Rs.1,30,000. He was thus at that time a gentleman of substance.

He was followed by his son Hampa Náyudu (1619-31) and then by Siddappa Náyudu (1631-59). Pávadappa Náyudu (1659-71) was the next chief, and during his time the country was invaded by the poligar of Rayadrug in Bellary district, who made his way as far as Dharmavaram and left a garrison there. On Pávadappa's death his wife Rámakka managed the estate for some years during the minority of her son Siddappa. During her rule the Delhi Emperor Aurangzeb came into possession of the suzerainty of the country and he reduced the peshkash to 11,200 pagodas but required the poligar to keep up 1200 foot and 150 horse for service if called upon.

Siddappa died in 1696 and was succeeded by his eldest son Prasanappa Náyudu (1696-1720). He helped the Nawáb of Cuddapah, to whom he was now subject, to attack the forces of the Rayadrug poligar, and the Nawáb eventually released him from the obligation of keeping up any military force.[3] He was murdered in 1720 by his concubine Vasantamma, with whom he was living because his wife was childless and by whom he had had four children.[4]

The next chief, Pávadappa Náyudu (1720-37), was brother to Prasanappa. He declined to pay the usual tribute to the Nawáb of Cuddapah and beat off a force sent against him. He was followed by his son Siddappa (1737-40) who was a dissolute youth and squandered the resources of the estate. His chief men at length

[1] So say the MSS., but they are very shaky in their dates, and locate the event four years after Ráma Rája was slain at the battle of Talikóta.

[2] Letter of the 20th March 1802 to Government.

[3] Munro's letter above quoted.

[4] Father Le Gac's letter in *Lettres édifiantes et curieuses*. For the relations of this poligar and his successor with the Christians of the Jesuit missions, see Chapter III (p. 27) above.

Anantapur.

rebelled against him and set up his cousin Rámappa, a son of the above-mentioned Prasanappa, as a claimant to his place. Siddappa obtained help from the poligar of Tádimarri but Rámappa's faction called in Morári Rao of Gooty, captured Anantapur and imprisoned Siddappa.

Rámappa (1740-52) thus became chief. Somewhere about this time the peshkash of the estate was reduced by the Maráthas to Rs.18,000, but in addition a tribute of Rs.5,000 was paid to Morári Rao. Rámappa was of a fighting turn and began by attacking Kanumukkala, a village eight miles south of Dharmavaram, which had been captured from his predecessors by the poligar of Rayadrug. The attack failed and in the next year (1741) Rayadrug besieged Bukkapatnam. Just as the place was about to capitulate, Rámappa Náyudu entered it by a path over the hills which stand to the east of it and made such a vigorous sortie against the Rayadrug forces that they retired to Dharmavaram. Another attack of theirs on the same place in the next year was also repulsed.

Meanwhile trouble was brewing. The widow of Siddappa, the cousin whom Rámappa had ousted, had fled to the protection of the poligar of Bellary, who was a kinsman of the Hande family. At her suggestion this poligar proposed to Rámappa that he (the Bellary poligar) should adopt Rámappa's eldest son Siddappa. Rámappa agreed and the boy was sent to Bellary. Some time afterwards Rámappa went there to see him. After he had gone back to Anantapur the Bellary poligar with a considerable force paid him a return visit. The fort at Anantapur was too small to hold the followers of both parties, so with unwise politeness Rámappa invited the Bellary people to occupy it and withdrew his own garrison, stopping in the fort himself without attendants to look after his guest. Next morning the Bellary poligar murdered him and made himself master of the place. He next seized most of the country round about, except the forts at Bukkapatnam, Kottacheruvu and Ráptádu. Thereafter he returned to Bellary and there he threw into prison Siddappa, the son of Rámappa whom he had adopted. The boy however bribed his jailors, escaped, and fled with his brother-in-law Basappa to Hiréhálu, a fort some twelve miles south of Bellary which belonged to Morári Rao. By Morári Rao's orders Basappa was supplied with some troops by the amin of the fort and with these he marched to Raptádu. Here he was joined by many adherents of the Hande family and eventually was strong enough to attack Bukkaráyasamudram. The place was however relieved by troops from Bellary after a fierce fight. Basappa then obtained help from the Nawáb of Cuddapah and the garrisons of both Bukkaráyasamudram and

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Anantapur thereupon fled. Basappa thus secured possession of the estate and having established order he sent for Siddappa and installed him as poligar. This was in 1753.

In 1757 Anantapur was attacked by Morári Rao. It resisted stoutly for some time but at length bought off the enemy for Rs.50,000. The estate had been so much impoverished by the struggles it had recently gone through that there was the greatest difficulty in raising the amount. Partly for this reason and partly to revenge himself upon those who had refused to help him in his hour of need, Basappa sent out plundering expeditions, and these ravaged a number of important places such as Tadpatri, Yollutla, Roddam, and others.

Basappa died in 1772 from over-fatigue incurred in trying to stop a breach in the Bukkapatnam tank. In 1775 Haidar Ali took Bellary and Gooty and became suzerain of Anantapur. The peshkash was raised to 23,625 Kanthiráya pagodas, or about Rs.69,000. This was more than the estate could pay and it speedily fell into arrears. One of Haidar's officers therefore came down and arrested the poligar and attached his property. Thenceforward the decline of the family was rapid. The old poligar's two eldest sons were drafted into Haidar's army and were killed in action and the third son, Siddappa Náyudu, was sent to Seringapatam. Crushed by all his troubles, the old poligar died in 1788.

Soon afterwards Tipu, to prevent any chance of risings, hanged all the males of the family who were at Anantapur. Siddappa however escaped from Seringapatam and after Tipu's death in 1799 he succeeded in taking Anantapur. He afterwards submitted to the Nizam, to whom the country had been transferred by the treaty of 1799, and was given the village of Siddarámpuram as a jaghir. He was granted a pension by Munro and some of his descendants were drawing stipends up to 1860.

Gampamalla.

Gampamalla is the striking peak which forms the highest point of the wild cluster of hills on the border between Anantapur and Gooty taluks just north of the Singanamalla tank. The name means 'basket-hill' and is perhaps derived from the precipitous knoll which crowns the peak. At the top this is only some twenty feet square. An irregular flight of narrow steps leads up to it from the north from Tariméla village. Every Saturday, more especially as the Telugu New Year's Day approaches, people walk to the top to do pújá to Venkatáchalapati, who is supposed to reside there. Málas and Mádigas are the most regular attendants and the Mála Dásaris have a ballad in praise of the hill. The pújári is a Golla Dásari belonging to Ánandarávupéta, in whose family the office is hereditary.

Gampamalla.

The actual ceremony is sufficiently curious. There is no shrine of any kind on the top of the hill, but only a number of Vaishnavite *námams* painted on the sheet-rock there and about 150 iron lamps which have been presented to the god by the faithful. The pújári first bathes in a well of excellent water which lies at the foot of the hill and thence carries a vessel of water and an offering of cooked food to the top. There he places these before the *námams*, and the congregation put their various offerings—cocoanuts, betel and nut, flowers, raw rice, cooked food, a few copper coins and so on—beside them. The pújári next lights some camphor and swings it about and then taking a bell in his hand and hanging his offering from his shoulder, amidst the blowing of horns and shouts of "Góvinda! Góvinda!" from the crowd, he clambers down the precipitous southern side of the rock for about twenty feet to a little natural cave, some three feet square, where are some more *námams*. Here he burns more camphor and offers the cooked food and then climbs back again. It is not really a difficult climb, but there is a considerable drop below and the pújári's nephew, who was once doing the duty during his uncle's absence, slipped as he was going down and fell over the cliff and was killed.

Gúgúdu.

Gúgúdu: Eighteen miles due east of Anantapur among the Muchukóta hills, population 2,731. The village is one of several in the district—Kundurpi in Kalyandrug and Márála and Talamarla in Penukonda taluk are other instances—which are supposed to bring bad luck to any Tahsildar who is rash enough to camp in them. There are several places in Bellary district to which similar superstitions are attached.

Gúgúdu is best known for its Mohurrum. As in other cases in this district[1] this, strange to relate, is entirely managed by the Hindus of the village, the Muhammadans taking but a small part in it. Hindus to the number of several thousands also come in for the ceremony from the adjoining villages. The heads of the village sit at the 'Mohurrum Chávadi' and collect contributions from the visitors in locked tin money-boxes. These receipts are most carefully set aside for the necessary expenses and any surplus is lent out at interest or invested in land to form a permanent endowment for the annual upkeep of the Mohurrum. Most curious of all, the principal attraction of the feast is a fire-walking ceremony, which takes place twice during its course, on the ninth and eleventh days. First the musicians, who are Mangalas by caste, walk through the fire and then follow all sorts and conditions of others, both Hindus and Muhammadans.

[1] See Chapter III, p. 29 above.

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Gúgúdu.

The same thing on a smaller scale is done at the Mohurrum at Málavantam. The Muhammadan Pírs at Gúgúdu are held in great veneration and all castes, even Bráhmans it is said, make their vows to them and distribute sugar to the poor if they are successful in obtaining the object of their desires.

Maddi-gubba.

Maddigubba: Some account of the history of the settlement of Christians at this village and its neighbours Álamúru and Paramati-yaléru will be found in Chapter III (p. 27) above.

Singana-malla.

Singanamalla: Twelve miles north-east of Anantapur; population 3,086; police-station. It is best known for its great tank. This is called in the village accounts Srí Ranga Ráyalu's tank, but several of the Vijayanagar kings at Penukonda went by this name and it is not clear which of them should be credited with the building of the reservoir. It was terribly damaged by the great storm of 1851 already referred to in Chapter VIII above, 840 yards of its embankment being washed away. The repairs cost Rs.60,000. For many years the only road to Singanamalla—shut in as it is by the tank and its ayacut on the one side and the Gampamalla cluster of hills on the other—was across the apron of the waste weir of the tank, so that the place was with difficulty approachable whenever the tank was discharging. Three attempts to bridge this surplus channel were made but each time the construction collapsed. A road has now been made to it from Gárladinne.

The famous Rishyasringa is said to have done penance on the peak to the east of the village which is named after him 'Rishyasringa's hill' and on the top of which stands a conspicuous tree. There is no shrine on it, nor any regular pújá, but a rock on the summit which has been shaped by nature in the rough resemblance of a lingam is worshipped by Bráhmans who may happen to visit the hill.

Tádimarri.

Tádimarri: Nineteen miles in a straight line east-south-east of Anantapur; police-station; population 1,875. The village was formerly of much more importance than it is now. In the olden days it was the seat of a poligar and the ruins of his fort are still visible. It is an imposing place and though it is built on low ground it must have been of considerable strength. Its sixteen bastions are fitted with embrasures for guns, its ditch is wide and deep and revetted with stone, and within it are the ruins of many buildings of stone and mud. No one now lives in the fort but pújá is still done at the Késavasvámi temple there. Three stone inscriptions occur within it and a fourth stands near the Basavésvara temple east of the village.

Tádimarri.

Later, Tádimarri was the head-quarters of a taluk, but in 1821 the villages of this were distributed between Anantapur and Tadpatri taluks[1]. A District Munsif was, however, stationed there as late as 1864.

The village is now an untidy place and is chiefly famous for the notorious criminality of the Koracha gangs which live within the jurisdiction of its police-station. The biggest and worst of these is at Pulivóbayyapalle, hamlet of Pinnadhari, three miles north-west of Tádimarri.

DHARMAVARAM TALUK.

DHARMAVARAM TALUK.

In the south, this taluk is broken up by the northern extension of the Mallappakonda and Penukonda lines of hills, but elsewhere it is flat and is only diversified by scattered, isolated, rocky hills. It drains northwards, either into the Chitrávati or into the upper parts of the Tadakaléru and Pandaméru streams. It forms, as has been seen, part of that central natural division of the district which differs so considerably from the country to the north and south of it. Like Anantapur and Kalyandrug taluks, it receives less than 21 inches of rain annually and consequently contains little vegetation or reserved forest and is cultivated chiefly with horse-gram, a crop which will grow with the smallest amount of rain on the most barren of soils. In Dharmavaram, indeed, one-third of the total cultivated area is in some years planted with this crop. More than four-fifths of the dry land of the taluk is so poor as to be assessed at four annas an acre or under and the system of shifting cultivation, so common on bad soils, under which land is cropped one year and then left fallow for two or three, is also prevalent within it and consequently more than one-third of the arable land is shown in the accounts as unoccupied.

Dharmavaram is educationally one of the most backward taluks in the district.

The only town in the whole of it which is of any importance is—

Dharmavaram.

Dharmavaram, its head-quarters. This is a union, contains a Sub-registrar's office and a police-station, has a population of 10,658 and is a railway junction, the line from Pákála here meeting the Southern Mahratta branch from Guntakal to Bangalore. It is a growing place, its population having increased by over 70 per cent. in the last twenty years.

It stands at one end of the bank of the great tank which is named after it and is fed by the Chitrávati. This was badly breached in the great storm of 1851 referred to in Chapter VIII above. When it is

[1] First edition of this Gazetteer, p. 5.

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Dharmavaram.

full, backed as it is by a picturesque range of hills, it is one of the most beautiful lakes in the district. Dharmavaram town itself is, however, ill-built and unkempt in appearance and the country round about it is dried up and dreary.

The town possesses two or three temples, but they have no architectural pretensions. That to Kási Visvanáthasvámi, on the tank bund, contains a pool of never-failing water which is held sacred and is used in religious ceremonies. Besides these the only building of any antiquity is a three-storied erection, massively built of stone, brick and chunam in a style unusual in these parts, which also stands near the tank bund. This is said to have been a poligar's residence, but there never was any real poligar of Dharmavaram. For a long time the place formed part of the possessions of the Hande family of Anantapur (see the account of that town above) and it was at length (about 1660 A.D.) captured and garrisoned by the poligar of Rayadrug, who thereafter held it for many years. The building is not unlike the remains of the poligars' dwellings in the Rayadrug fort.

In the Jamma Masjid, in a silver box enclosed in a locked stone receptacle, is kept a hair from Muhammad's moustache. There is another in a private house in the town. In the month following the Ramzan a ceremony is held in connection with these, they are exhibited to the faithful and then again locked up.

The chief industry of the town is the weaving of cotton and silk cloths. This has already been referred to in Chapter VI above. The place is also known for its gingelly oil. It is not a great trading centre. Its chief exports include the horse-gram which is so largely grown in the taluk, which is chiefly sent to Madras and Bellary; paddy, which is despatched to Adóni, Raichúr and Bellary; and gingelly oil, which goes to all the Tamil districts and also to Bombay. The principal imports are kerosine oil, salt from Nellore, cocoanuts from the three southern taluks of the district, and the silk and cotton thread used by the weavers.

Kunutúru.

Kunutúru : Four miles north-west of Dharmavaram; population 1,609. In the Póthukunta hamlet of this village, two miles from Dharmavaram, three Dúdékula families who immigrated thither two years ago from Guruzála in the Pulivendla taluk make coloured rugs from sheep's wool. They spin their own yarn, dye it with the crudest possible mineral dyes, and weave it on a loom, using white cotton thread for the warp. The rugs vary in price from Re.14 to Rs.16 and are sold on the station platform at Dharmavaram or to a broker in that town.

Nyámaddala: Fourteen miles south-west of Dharmavaram; population 2,009. The village is known for the rough paper which is made in it from rags, old gunny bags and hemp and aloe fibre. This is much used by merchants for account-books.

CHAP. XV. DHARMAVARAM TALUK.

Nyámaddala.

GOOTY TALUK.

GOOTY TALUK.

Gooty is the largest taluk in the district and is twice as big as Hindupur, the smallest. It is divided by the Nágasamudram line of hills into two portions which differ a good deal. The eastern half, though it contains scattered patches of régada, consists for the most part of red land and drains southward into the Pennér. The western portion is geographically a continuation of the great black cotton-soil plain of Bellary and drains north and west into the Hagari. One-half of the whole taluk is covered with cotton-soil and practically all of it which lies west of a line drawn from Guntakal through Vajra-Karúru and Lattavaramu to Amidála is of this nature.

With Tadpatri, Gooty forms a natural division of the district which differs greatly from its adjoining central portion. These two taluks are both fertile (in Gooty one-third of the dry land is assessed at one rupee or more per acre) and both receive somewhat more rain than their southern neighbours, and consequently the proportion of arable land in them which remains unoccupied is smaller, and the percentage of occupied land which is tilled is higher, than in any other part of the district. The cultivation is nearly all of it unirrigated and in Gooty the proportion under tanks is smaller than anywhere else. Cholam and korra are the crops chiefly grown and cotton ranks next to them.

Like Tadpatri, Gooty contains more Musalmans than other taluks. It also includes one-half of all the Christians in the district.

The chief places of antiquarian interest in it are the fortress at its head-quarters, Udiripikonda and Pennahóbalam. The important railway junction of Guntakal lies within it and the diamonds of Vajra-Karúru and the hand-printed cloths of Pámidi are well-known. These and other places in the taluk are referred to below.

Chitrachédu.

Chitrachédu: A village of 918 inhabitants lying in the south-east corner of the taluk. Carved on a boulder at the extreme eastern extremity of it is the biggest image of Hanumán in the district. It is called the Kótakonda Hanumanta and is some 15 feet high by 9 feet broad. Above it are representations of Ráma, Lakshmana and Sítá and below it of Indrajit, the son of Rávana. Pújá is done to it every Saturday by an aged Nambi, who uses a ladder to enable him to smear the upper parts of it with the orthodox red ochre and oil. North-east of it stands a hill known as Giriappa Konda, on the top of which is a *dhvajastambha* and a tree. Near the foot of the hill is a

CHAP. XV. GOOTY TALUK.

Chitra-chédu.

temple to Anantagiri, by the path up to which lies a boulder some four feet square which is called the *bálanthi ráyi* or 'pregnant woman's stone.' The story runs that the shrine used to be at the top of Giriappakonda. Once when the pújári was away his wife was doing the duty for him, walking every day to the top of the hill. As she was with child she found this extremely toilsome and one day called out to the god "O svámi! how ever am I to climb this hill every day to do pújá to you?" The god replied that if she would go down the hill he would come to the bottom with her and live there and save her the daily walk. He however stipulated that she should not look back as she went. When the woman reached the place where the *bálanthi ráyi* now stands she forgot the god's injunctions and looked back, and the deity in his wrath flung at her this boulder, on which he was riding down the hill, and killed her. A son was however born to her as she was dying and afterwards grew up to perform many miracles, such as travelling in a palanquin which went along by itself without bearers, and so forth. There is a representation of him on one of the pillars of the present Anantagiri temple. This temple was erected to provide a home for the god at the place where he stopped when the woman looked round. Every one who goes to it chips a little dust off the *bálanthi ráyi* as he passes and rubs this between his brows. There are five inscriptions on stone in different parts of the village.

Gooty.

Gooty, the head-quarters of the Tahsildar and of the Gooty Deputy Collector, lies in the north-east of the taluk two miles south of the railway station of the same name. In recent years a considerable settlement has sprung up round this station (within the limits of Chatnépalli village) which is often distinguished from Gooty proper under the name of 'Gooty railway-station.' Here are the bungalows of the District and Assistant Engineers of the Madras Railway and of the Roman Catholic Chaplain of this section of the line, and also a Roman Catholic Chapel and cemetery.

Gooty proper is a union with a population of 9,682, and contains (besides the Divisional and Taluk offices) a District Munsif's Court, a Sub-registrar's office, a police-station and two travellers' bungalows. It is also the head-quarters of the London Missionary Society within the district, four missionaries residing there.[1]

It is a fairly flourishing place but is neither a commercial nor industrial centre and is apparently chiefly held together by the offices and institutions which exist within it. The chequered career and early death of the municipality formerly established in it have been referred to in the preceding chapter.

[1] For further particulars of this Mission see Chapter III (p. 28).

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The centre of the place is its famous old hill-fortress. A roughly circular cluster of steep, bare, rocky hills, each connected with the next by lower spurs, encloses in its midst a considerable area of level ground. Within this enclosure is the original town of Gooty. Round the whole of the outside of the cluster of hills runs a strong wall or rampart, built of stone pointed with chunam, which is guarded by frequent round towers or bastions. On the north and on the west, where the connecting spurs are lowest, there are two openings through this wall, leading into the town. In former days these were fortified and provided with gates. There are also in the wall two small sally-ports which connect with paths across the outer circle of hills. The westernmost hill of this circle is a huge, precipitous mass of bare rock which towers hundreds of feet above all the others. On this is built the citadel of the fort. It is approached by a paved path which leads first to an outlying spur of considerable extent—which is itself strongly fortified and was known in former days as Mar Gooty—passes through the fortifications on this spur, winds upwards round the steep sides of the great rock above it and at length reaches the summit of the fortress, which is 2,105 feet above the level of the sea and probably nearly 1,000 feet above the surrounding country. This rock commands the whole of the other fortifications and also the town in their centre; is defended by a series of walls perched one above the other along its precipitous sides and connected with re-entering gateways flanked by bastions; and forms, as Wilks puts it, "a citadel which famine or treachery can alone reduce". It is supplied with water from a number of reservoirs which have been made in the clefts of the rock to catch the rain. One of these is traditionally declared to be connected with a stream at its foot.

It contains no buildings or remains of architectural interest. On the top are two erections which were apparently a gymnasium and a powder-magazine respectively and (on the edge of a cliff some 300 feet high) a small pavilion of polished chunam which is called 'Morári Rao's seat', and commands an excellent view of the town below. Here, it is said, Morári Rao (see below) used to sit and play chess or swing himself (the places where the swing was suspended are still shown) varying the monotony by now and again watching a prisoner or two hurled from the top of the adjoining rock. There are many other buildings in ruins, and some of these were used by Munro as prisons for refractory poligars. In 1838, also, the hill chiefs who had been concerned in the rebellions in Ganjám were confined in them. Within Mar Gooty are the barracks which were at one time occupied by the detachment of Native Infantry which was posted here when the place was ceded to the Company. The fort and the buildings on it are on the list of constructions specially conserved by Government.

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The old town of Gooty in the hollow within the circle of hills is very crowded and, as was only to be expected from its situation, is unpleasantly warm in the hot weather. Consequently the place is now extending on the level ground to the west of the hills, outside the fortifications. Here are the Divisional and Taluk offices, the travellers' bungalow and the buildings belonging to the Mission. The only public office still within the fort is the District Munsif's Court.

There are no temples of architectural merit in Gooty. The interior of the little shrine at the foot of the citadel rock has a Jain flavour and among the slabs of stone which have been used to pave the path to the top of the citadel is more than one with Jain ornament cut upon it. The Kómatis have built a new temple to their patron goddess Kanyaká Paramésvari. The mass of the people pay their chief allegiance to the Ellamma and Máriamma temples. The former goddess, as elsewhere, dislikes animal sacrifices while the latter cannot have too many of them. Even Bráhmans offer Máriamma rice, betel and nut. Ellamma is held in special repute as the giver of progeny to the childless, and not a few of the people of the town are named Ellappa, Ellamma, Ellanna and so forth in fulfilment of vows taken at her shrine.

At the foot of the path leading to the citadel is the European cemetery. Here rested for a short time the body of Sir Thomas Munro, who died at Pattikonda in Kurnool on the 6th July 1827 when on a farewell tour, as Governor of the Presidency, through his beloved Ceded districts. His remains now lie in St. Mary's Church in the Fort at Madras, but a cenotaph stands in the Gooty cemetery. At Pattikonda, Government planted a tope and constructed a tank to his memory and at Gooty they built at a cost of Rs.33,000 the 'Munro Chattram' (in which hangs an engraving of Archer Shee's full-length portrait of Munro now in the Banqueting Hall at Madras) and also the tank facing the hospital and adjoining the road to the station. For the upkeep of these an endowment in land and money of Rs.2,045 per annum was granted. Part of this was originally expended in feeding travellers in the chattram and part in the maintenance of a dispensary in the verandah of the building. In 1869 the dispensary was removed to the building now occupied by the present hospital, which was erected from the endowment, the feeding of travellers was discontinued, and Rs.1,500 out of the annual endowment was transferred to the upkeep of the dispensary in its new quarters. In 1884 the institution was handed over to the management of the taluk board and it is now known merely as 'the hospital,' few people seeming to remember that it ever had any connection with the Munro memorials.

Other graves of interest in the Gooty cemetery are those of Captain Archibald Macleod—Commandant of Munro's escort, who died (also of cholera) three days after his chief—of Peter Bruce and of Francis William Robertson. Peter Bruce was connected with the old Bellary district for many years, and died at Gooty on the 2nd September 1821 when on circuit there as First Judge of 'the Provincial Court of the Centre Division.' He gave his name to Bruce-pettah in Bellary town. F. W. Robertson was Collector of the old Bellary district for 15 years and died at Anantapur (then its head-quarters) on the 16th December 1838. His memory is still held in affection and the many topes he planted throughout his charge are still remembered. As has already been stated (p. 116 above) these were all sold in 1859 and with them, by some blunder, was also sold the Munro memorial tope at Pattikonda. The mistake was not discovered until 1867, when Government peremptorily ordered the tope to be taken back and the purchaser compensated.

West of all the buildings in Gooty lies the big tank. It irrigates 1,050 acres and is said [1] to have been constructed in 1619 by Ráma Ráya, one of the expatriated princes of the Vijayanagar dynasty. It was badly breached in the flood of 1817.

Materials for a continuous history of the fort are not available. Several MSS. in the Mackenzie collection which might have been of assistance are among the papers which have been carried off to the India Office and so cannot be consulted. Local tradition says that its name is derived from the fact that the rishi Gautama lived upon the big rock, but the alleged residences of this rishi are as improbably numerous as Homer's birth-places [2].

The Ganga king Márasimha II (A.D. 973) took pride in his title of 'King Ganga of Gutti' [3] which he perhaps derived from this fortress. Near the top of the citadel, on the rocks by the deserted Narasimhasvámi temple, are eight inscriptions. Owing to their exposed situation seven of them (all in Canarese) are greatly damaged. Three are quite illegible; of a fourth only the date (1507 A.D.) can be deciphered; and of the remaining three all that can be ascertained is that they belong to the time of the Western Chálukya king Vikramáditya VI, surnamed Tribhuvanamalla, who ruled from 1076

[1] Sewell's *Lists of Antiquities*, i, 115.

[2] It has been suggested to me that the name may be derived from the Telugu గుత్తి, a cluster or bunch, this word being descriptive of the group of hills on which the fort stands.

[3] *Ep. Ind.*, v, 180.

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to 1126 A.D., and that two of them are dated A.D. 1121-22 and 1122-23 respectively.[1] Their existence shows, however, that the fort was a place of importance 880 years ago.

Víra-Ballála II (1191 to about 1212)—one of the kings of the Hoysala dynasty which, with the Yádavas, overthrew the Western Chálukyas—claims in an inscription at Harihar in Mysore territory to have taken Gooty,[1] and later an officer of the Yádava king Singhana (1210-47) is recorded as having subdued 'the Pándyas of Gooty in the Nolambavádi province'[2]. The last of the eight inscriptions on the citadel consists of one verse in Sanskrit in the Sragdhará metre which Dr. Hultzsch translates as follows[3]: "Prosperity! Victorious is the king of forts, the best of mountains, Gutti-durga by name! (This mountain is) the nave of the wheel of the sovereignty over the whole earth of the illustrious king Bukka, the lord of fortune, who is another form (assumed by) Vishnu for protecting the world, (and it is his) ancient auspicious conch-shell with convolutions from left to right (and thus resembles) the centre of the discus of (Vishnu) the lord of Lakshmi, and his conch-shell Pánchajanya." Dr. Hultzsch thinks this Bukka must have been the Vijayanagar king of that name who ruled from 1343 to 1379, and that the happy simile of the conch with right-handed whorls (a very rare article and one which always brings prosperity to its fortunate owner) was suggested by the shape of the Gooty rock and the windings round it of the path which leads to its summit.

The fort doubtless continued a possession of the Vijayanagar kings until the overthrow of their dynasty at the battle of Talikóta in 1565, but except that inscriptions at Tadpatri[4] show that it was the capital of a rájya (or province) and give the names of one or two of its governors, nothing is on record regarding its history during that time. A local MS. gives a list of eight of its governors, but as the average length of their terms of office is said to have been as much as 27 years and their names do not agree with those in the Tadpatri grants it is probably quite apocryphal. Krishna Deva (1509-30) the greatest of the Vijayanagar kings is popularly credited[5] with having built the fortifications, but it is clear from what has been stated above that they had been begun many years before his time.

[1] *Bombay Gazetteer*, i, pt. 2, 505.

[2] *Ibid*, 524.

[3] *S. Ind. Inscrs.*, i, 167.

[4] Nos. 340-343 of 1892 in the Govt. Epigraphist's lists.

[5] *Lists of Antiquities*, i, 115.

Gooty.

The Musalmans do not seem to have been able to take the place until some while after their overthrow of Vijayanagar at Talikóta. Its name does not appear in the lists of their conquests in their new territory and there is evidence [1] to show that as late as the end of the sixteenth century it was still part of the possessions of the fallen Vijayanagar princes who ruled from Penukonda. One of the Mackenzie MSS.[2] says that it was taken by treachery after a siege of twelve years by a Muhammadan Sirdar named Mír Jumla, but gives no date. This man may have been the Mír Jumla who is known from other sources to have been the minister and general of Abdullah, king of Golconda from 1611 to 1672. The MS. states that after besieging the place in vain for twelve years this man sent a message to the garrison saying that his master had issued an order relinquishing to them the possession of the fortress and that this order would be delivered to the chief in command of the garrison if he came for it with only a few attendants. The chief, guileless gentleman, went down accordingly and was promptly imprisoned. Whereupon the rest of the garrison surrendered. It seems an unlikely story.

When Aurangzeb reduced the Golconda king to obedience he apparently took Gooty from him, but how or when this happened does not appear.

About 1746 the famous Marátha free-lance, Morári Rao, whose exploits in the wars in the Tamil country figure so prominently in Orme's history, was permitted by the Nizam to establish himself in the fort. Some accounts say that it was already in the possession of his family, having previously been taken by stratagem by his uncle, another Morári Rao. In 1754 he made it his permanent residence and repaired its fortifications. The present is no place for any account of Morári Rao's doings, which belong rather to the history of the southern districts, but seeing how considerable was his influence on Anantapur history space may be found for the following summary by Orme [3] of the qualities which made him and his following such important factors in the politics of those times :—

"He soon made himself admired and respected by his neighbours, enlisting none of his countrymen but such as were of approved valour, and treating them so well, that they never entertained any thoughts of quitting him: on the contrary the whole army seemed as one family; the spirit of exploit which he contrived to keep up amongst them by equitable partitions of plunder, rendered them fond of their fatigues, and they never complained but when they had nothing to do. The choice he made of his officers

[1] Rice's *Mysore*, ii, 195.

[2] Local Records, xxii, 1—17.

[3] Vol. i, 363 (Pharoah's reprint).

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still more discovered his capacity; for there was not a commander of 100 horse who was not fit to command the whole; notwithstanding which every one was contented in his particular station, and they all lived in perfect harmony with each other, and in perfect obedience to their general, so that this body of troops were, without exception, the best soldiers of native Indians at this time in Indostan. Besides the qualities common to the rest of the Mahratta nation, such as activity, stratagem, great dexterity in the management of their horses and sabres, they had by their conflicts against Europeans surmounted in a great degree the terror of fire-arms, although opposed to them with the steadiest discipline; and what is more extraordinary, were even capable of standing against the vivacity of a cannonade from field pieces: although this terrible annoyance, never made use of in India before the war we are commemorating, continued to strike all other Indian troops with as much terror as their ancestors felt when musketry was first employed against them."

Among the enemies Morári Rao's career had made for him, the bitterest was Haidar Ali, the usurper of the Mysore throne. In 1768 one of Haidar's marches took him to the neighbourhood of Gooty but he was not then strong enough to hope to take the place "and therefore received with apparent complacency the amicable advances of Morári Rao. The deep and determined animosity of these rival adventurers was veiled by an intercourse of pretended reconciliation, and confirmed by a personal interview and an interchange of costly presents." [1]

Later, however, in 1775 Haidar was in a better position to pay off old scores and again appeared before the place. Wilks' account [2] of what followed is too excellent to abridge:—

"On entering the territory of Gooty, Hyder sent a complimentary message to Morari Row, to announce that he has arrived at his house (country), that they were ancient friends, and that he would be troublesome to him for grain and forage for his horses; the value of which he estimated at a lac of Rupees. Morari Row understood the Mahratta *jargon*, and replied in plain terms that he also was a *Cenaputti* [3] (General), and was in the habit of levying, not paying, contributions. On Hyder's nearer approach to Gooty, he repeated a message of similar import, with the same result. He therefore sat down regularly before the place; the guns which Monsieur Lally had employed against Bellary, were a convenient resource; and a battering train for this very purpose had also been ordered from Seringapatam .... After a siege of about five weeks, the town and lower forts were carried by assault; and a large booty was found, consisting of two thousand horses, a considerable number of the elephants of State, a vast amount of private property, and a very respectable equipment of garrison and field guns, and military stores.

[1] Wilks' *History of Mysore*, i, 373.

[2] *Ibid*, i, 394. It is amusing to compare with it the version of Haidar's own historian, in Miles' *Hydur Naik*, 324-331.

[3] Lord, or husband, of an army.

Gooty.

"Hyder continued for two months longer the siege of the upper fort; and was repulsed in numerous attempts to establish himself in the lowest division of these works; but the improvident measure had been adopted of admitting within the walls of the citadel, an immense number of followers, of horses, camels, and even horned cattle: and although, with ordinary precautions, the reservoirs of water were numerous and ample the strange absurdity of the measure which we have noticed, had reduced the besieged to the utmost distress, and Morari Row found himself under the necessity of sending an envoy to Hyder to treat for peace. The conditions were settled after much discussion; namely, the payment of twelve lacs of Rupees; eight in cash or valuables, and a hostage for the payment of the remainder. The cash amounted to only one lac, and plate and jewels to the estimated value of the remaining seven were sent by the hands of the hostage.

"Hyder received his hostage with great courtesy, and invited him to dinner; the young man, considering hostilities to be at an end, was induced by the gracious manners of Hyder to be unreserved in his communications; the conversation was purposely turned to the events of the siege, and Hyder took the opportunity of paying some appropriate compliments to the experience of Morari Row, and the conduct of his troops; not omitting to observe that he frequently noticed the exemplary gallantry of the young man himself. This of course induced some corresponding civilities; and in the warmth of discussing the past, he was so imprudent as to observe, that there was no want of troops or provisions, and nothing short of being reduced to three days' water could have induced Morari Row to agree to such hard conditions. Hyder heard all this with his accustomed command of countenance; and after dinner referred the young man to the proper department, for the delivery of his charge. The description of the valuables had been generally stated in the negotiation, and it was understood, that if on a fair valuation the amount should fall short of the seven lacs, Hyder would still receive it, and accept the hostage for the remainder. The period of inspection was designedly prolonged; the appraisers on Hyder's part were duly instructed, he himself testified great impatience for the adjustment, and when the appraisers accompanying the hostage, returned to report the total amount, including cash, to be only five lacs, Hyder affected the greatest disappointment and anger, said that Morari Row was trifling and deceiving him; and ordered the hostage immediately to return with his paltry five lacs, and announce the negotiation to be at an end.

"He now fitted his operations to the circumstances of the siege, taking more care to prevent a single person from descending to hollows in the rock, which they had been accustomed to risk, for a scanty supply of water, than to serve his batteries, or expedite his approaches; and the besieged could not even execute the alternative which he had proposed, of prolonging his defence, by secretly dismissing the greater part of his garrison.

"On the third day after this mode of warfare had been adopted, Morari Row could no longer restrain his men from exclaiming, even from the parapets, to the besiegers that they were dying of thirst, and begged to capitulate. Hyder coolly directed them to be informed, that there was abundance of water below; and if they desired to quench their thirst they must all descend unarmed, with Morari Row at their head: that he would

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fire at any flag of truce, and reject all advances, except in the form which he had prescribed. In the course of the day, Morari Row accompanied by his son, and followed by his unarmed garrison, descended and threw himself on Hyder's clemency. . For the present, the family was sent to Seringapatam ; but after Hyder's return to that place, they were dispatched to Cabal Droog ; where Morari Row soon afterwards died. Without the aids to which we have formerly adverted, it is certain that a confinement on this rock is not necessarily a sentence of death ; many of the family survived for fifteen years, and were destroyed in the general massacre of prisoners which was perpetrated by Tippoo's orders in 1791."

Haidar, and after him his son Tipu, held the place until 1799. After the fall of Seringapatam and the death of Tipu in that year it fell to the share of the Nizam.

Colonel Bowser was sent with a detachment to take over this and other fortresses on the Nizam's behalf. He found Gooty in the possession of a Bráhman who had turned Musalman and taken the name of Zeruwar Khán.[1] This man, on hearing of Tipu's death, had imprisoned the Killadar of the fort, himself assumed the command, and set to work to pillage Gooty and the villages round about it to provide funds to pay his followers. He next offered the place to the Maráthas and the transfer was in course of negotiation when Colonel Bowser appeared. Zeruwar Khán declined to give up the fort to this officer, so the latter procured two siege guns from Banganapalle and began to make a breach in the lower wall. The guns were apparently poor affairs, as the carriage of one of them was so dilapidated that it took five days to repair and the axle of the other broke as it was being got into position, but by the time the breach had been nearly completed (3rd August 1799) the garrison turned upon Zeruwar Khán and put him in irons and then surrendered themselves. The British loss was Captain Roberts and nine men killed and Col. Bowser and 38 men wounded.

Gooty formed part of the territory ceded to the Company by the Nizam in 1800. In March 1801 General Dugald Campbell, then commanding at Bellary, recommended, on the ground of its great natural strength, that the place should be made an arsenal or military dépôt. He gave it as his "firm belief that with Bombproof Cover for a thousand men and a Garrison not exceeding that number the upper Fort would baffle the Efforts of any Enemy however numerous,—however well versed in the Art of War."

The place was however only garrisoned with two companies of Native Infantry detached from the force at Bellary under the command of two British officers. These troops lived for some time in the

[1] See his letters in E. M. C. (Military) No. 10, from 6th August to 4th September 1799.

barracks still to be seen in Mar Gooty and afterwards in quarters on the open ground to the west of the town. They were finally withdrawn about 1860 after the present police force had been organised.

Gooty.

In 1804 a conspiracy was formed among certain dispossessed poligars and others to seize Gooty and Ádóni forts and instal in this part of the country Kudrit Ullah, the son of Basálat Jang the former jaghirdar of Ádóni. The conspiracy collapsed miserably, the only definite action taken by the malcontents being the plunder of Kónakondla and the murder of its headman and others described in the account of that village below.

Guntakal.

Guntakal: Lies in the north-west corner of the taluk; population 6,059; police-station. The place is an important railway junction, the North-west line of the Madras Railway here meeting the lines which run from this point to Bezwada on the east, to Gadag on the west, and to Bangalore and Pákála on the south. The junction is two miles north-west of the village itself and, contrary to general expectation, has hardly in any way affected the prosperity of this latter. The buildings belonging to the various railway institutions and employés form a small village by themselves (in what is perhaps the dreariest spot in the whole district) but the existence of the junction has not otherwise called into existence any new settlement worth mention. There is a cotton press here which, with its neighbour at Timmancherla, deals with the crop of the surrounding régada areas in Bellary, Alúr and Gooty taluks. The high ground to the south-west of the railway-station has furnished several important finds of prehistoric implements, etc., some of which are now in the Madras Museum.

Kónakondla.

Kónakondla: Five miles south-south-west of Guntakal; population 5,447. The place was evidently at one time a centre of Jainism and (except Kambadúru) is the only village in the north or centre of the district which contains any traces of the former prevalence of that faith. Among the habitations, not far from the Ádi Chennakésava temple, is a stone slab placed upright in the ground on which there are faint traces of an inscription. Above this is sculptured a Jain tirthankara sitting in the usual cross-legged attitude and having the lobes of its ears distended in the usual fashion. On the back of this stone, it may be mentioned, is a later Telugu inscription, cut the other way up. On the top of a small rocky knoll just south of the village is a slab on which is cut a standing Jain figure about three feet six inches high. It is nude (and so must be the work of one of the Digambara sect), its hands hang down by its sides and it has the usual distended ear-lobes. Each side of it are two figures which apparently bear *chámaras*. Close by, among a number of sculptured stones which seem to have

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Kónakondla.

once belonged to some temple, is an inscription on a slab of green stone. Its top is broken, but it seems to have been originally headed by a Jain figure, the crossed legs being still visible.

On another low rocky eminence north-west of the village are two more slabs on which are cut two more nude, standing, Jain images, also about three feet six inches high and very similar to the other. Above the head of each is the usual triple crown and on each side is a figure bearing a *chámara*. The villagers have built a mud wall round these, smeared them with black paint and adorned them with Saivite marks. A few feet west of them, on a horizontal piece of sheet rock, is cut in deep outline yet another Jain figure. This is over eight feet in length and is nude and stands erect like the others. Close by it are sculptured on the rock the prints of two feet within an ornamental border and an elaborate circular design about two feet across and ornamented in an unusual manner with odd zig-zag lines and little circles. Below the rock, near a small tank, is a pointed upright stone, some ten feet high, which is headed on one side with a quaint inscribed design and half-way up the same side of which, within two enclosing lines, are cut some quite unusual signs or letters, covering a space on the stone some two feet square. Probably a more careful search than the hurried examination which was all I had leisure for would reveal yet other traces of these Jains.

In 1804 Kónakondla was the scene of an outrage which was unusual even in those unsettled days. Gurappa Náyak, who had been poligar of the neighbouring village of Kammalapádu but had been expelled for contumacy by Munro, and Perumál Náyak, poligar of "Doodicondah," combined together and attacked Kónakondla fort with a party of about 200 men. Their object was to revenge themselves on the headman and kávalgár of the village, who not long before had apprehended the uncle of the former. They surprised Kónakondla fort, seized the headman and kávalgár, tortured them for some time and then had their heads cut off. They also murdered four other men, badly wounded six others, plundered the principal inhabitants and then, hearing that a detachment from Gooty was on their track, made off. Kónakondla fort is now in ruins. It stands at the foot of the hill under which the village is built. On the top of this hill are signs of other fortifications in a very commanding position.

Pámidi.

Pámidi: A town of 10,657 inhabitants on the bank of the Pennér near the point where it is crossed by the railway from Guntakal to Dharmavaram. It is a union and contains a police-station.

The place lies on low ground among stretches of paddy-fields watered by several channels from the river, some of which pass among

Pámidi.

the houses. A MS. in the Mackenzie collection[1] says that of these sources the Pedda kálva, or 'big channel,' was dug by Ráma Rája the usurper of the Vijayanagar throne; the Padamati kálva was made in the time of the Golconda kings; and the Gangi Reddi kálva was constructed by a big ryot of that name. The same document gives a sketch of the history of the place, but this contains little but the names of its various subordinate governors—none of whom were men of importance—and accounts of the way in which, being a weak place, it was continually plundered by the troops of the various powers which succeeded one another in this part of the country.

The town is now known chiefly for its hand-printed cotton stuffs, which have already been referred to in Chapter VI. All of these are made by Maráthas of the Rangári caste, who speak good Maráthi, and not the corrupt tongue used by the Pattégára weavers, and still keep up communication with their caste-fellows in Western India. Every three years, it is said, one of their priests comes from Broach to visit them; they still intermarry with families from that side of the Peninsula; and they have their own temple dedicated to Vithobá, a form of Krishna who is perhaps the most popular of all the gods of the Marátha country.

How and when these people came to Pámidi it is not now easy to ascertain. Their own account is that they were attracted several centuries ago by the special suitability of the Pennér water to their business, dyes made with it being particularly brilliant and fast, and they have a saying to the effect that "one Pámidi is worth 7,000 Bandars," the Bandar referred to being Masulipatam, which was formerly very famous for its cloths. Judging from the rapid increase in the population of the village in recent years their trade is in a flourishing condition.

Two inscriptions in the village record private grants to two of its temples. Just south-west of the market-place, on the bank of the Gangi Reddi channel, is a slab called *kóti-lingam ráyi*, or 'the stone of the crore of lingams.' On it are cut a series of little lingams, in ten parallel rows containing ten each. In the middle is one which is bigger than the rest. The villagers believe that a visit to this stone every morning and evening brings luck, especially to barren women who are anxious for children.

Pennahóbalam.

Pennahóbalam is an inam village containing only one inhabited house situated on the road between Uravakonda and Anantapur and distant about two miles from the left bank of the Pennér where it enters the taluk. The place is famous for its temple to Ahóbala or

[1] Local Records, xxxix, 57.

CHAP. XV. GOOTY TALUK. Pennahóbalam.

Narasimha, the man-lion incarnation of Vishnu. This is held very sacred and the annual festival at it in May is attended by large crowds. The temple is picturesquely situated on rising ground among fine trees—under which stand many mantapams and rest-houses for pilgrims—and it is a conspicuous object for miles round, but architecturally it is not remarkable. It consists of a walled court some thirty-five yards by seventy enclosing a shrine with a small tower faced by a mantapam. In the outer wall are four entrances at the four points of the compass and over each of these (except that on the south) stands a gópuram of the usual Dravidian style of which the lower courses are built of stone and the upper of brick and plaster. The local tradition says that these were erected by one of the poligars of the neighbouring fort of Udiripikonda. The stone work is very plain, but the plaster is elaborately finished. The best stone-carvings in the building is that on the two dhvaja-stambhas in front of the shrine, but even these are not really remarkable for their workmanship and they are not of exceptional length. The only image in the inner shrine is a stone containing two foot-prints cut upon it. Three inscriptions exist in and about the temple, and they are dated in 1552, 1556 and 1559 respectively. The temple has a landed inam which is stated to bring it in Rs.300 a year and it also receives allowances from Government. It is thus fairly well off and is consequently in good repair. Some of the inam is wet land irrigated by a small stream which here winds through the surrounding hilly ground down to the Pennér.

Timmancherla.

Timmancherla: A mile north of Guntakal village; railway-station; population 1,736. Contains a cotton press belonging to Messrs. Dymes & Co., which deals with the crop of the black soil areas in Alúr, Bellary and Gooty taluks. The place is also well-known to Muhammadans as containing the tomb of a holy man named Masthán Ali, in whose honour an *urus* is held annually in April which is attended by followers of the Prophet from many villages round. Hindus make vows at the tomb (which has a special reputation for granting offspring to the childless) and take part in the *urus* along with the Musalmans. The reddi of the village—a Hindu—bings the first offerings in procession with much ceremony to the Musalman priests who preside at the function.

Udiripikonda.

Udiripikonda: A village in the extreme south of the taluk possessing a population of 981 and a police-station. Above it rises the hill after which it is named, a considerable mass of rock. This is fortified with several lines of walls flanked by circular bastions at the salient angles and at various points which command the approaches. In the citadel on the top of it are an excellent well and three grain stores ornamented with a few crude attempts at stucco-work.

Udiripikonda.

No local accounts of the poligars who used to rule here now survive, but one of the Mackenzie MSS.[1] gives a long history of them which is of interest as showing the manifold changes and chances to which the smaller chiefs of this class were subject in those days. The first poligar who figures clearly in this account is Timma Náyudu, the son of Jyógi Náyudu, who, like his forebears, was a poligar under the suzerainty of the kings of Vijayanagar. He is said to be mentioned in an inscription in the Pennahóbalam temple as the donor of a grant to that shrine in 1556 A.D. and to have done much to the fortifications on Udiripikonda. His son Narasa Náyudu built a bastion to the west of the fort; did still more to the defences upon it; erected a mud wall round the village; put up another bastion there; and built himself a 'palace' on the top of the rock and another in the village below it. The family seems in his time to have reached the zenith of its prosperity.

Narasa Náyudu was followed by his son Vémala Náyudu, during whose time occurred the downfall of the Vijayanagar kings at the battle of Talikóta in 1565. The kings of Golconda became overlords of Udiripikonda and Vémala went away to serve at their court. In his absence his son Musalappa rebelled against him, but the father marched down with some Golconda troops and turned him out. Musalappa Náyudu eventually succeeded to the place. He soon fell foul of Siddappa Náyudu, the poligar of Anantapur (1737-40 A.D.) who marched against him and took some of his villages.

He was followed by his eldest son Pedda Vémala, who was harried by the poligars of both Anantapur and Rayadrug. The latter, Musali Kónéti Náyudu, took several of his villages. The former, at the instigation of Pedda Vémala's younger brother Chinna Náyudu, attacked Udiripikonda, but was beaten off. In the fight Chinna Náyudu was himself killed.

Later the Cuddapah Nawábs became suzerains of the place. The Udiripi poligar went downhill faster than ever, fell into arrears with his tribute, and had all his villages taken from him except four, namely, Udiripikonda itself, Marutla, Rámapuram and Kalagandla. For these he paid a peshkash of 200 varáhas.

In 1745 Kónéti Náyudu of Rayadrug attacked the place and plundered the pettah and eight years later the Cuddapah Nawáb plundered Marutla, probably because the tribute was again in arrears.

Musalappa died in 1745. His adopted son Pedda Vémala Náyudu followed him, but the succession was disputed by a cousin

[1] Local Records, xxiii, 25-76.

CHAP. XV. GOOTY TALUK.

Udiripikonda.

named Timma Náyudu who called in the aid of Morári Rao of Gooty. Morári Rao's men plundered the unfortunate Marutla again, and extracted Rs.12,000 from it. In 1759 they besieged Udiripi itself and after three months took it, imprisoned Pedda Vémala and demolished the fortifications. Three years afterwards, yet another powerful enemy, Basálat Jang of Adóni, advanced against the place. He turned out Morári Rao's men and occupied the place himself. Morári Rao, however, by some means not clearly narrated in the account, soon got it back again and it was he who built the granaries on the top of the hill.

In 1775 he was in his turn defeated and imprisoned by Haidar Ali and Udiripikonda once again changed hands and was occupied by the Musalmans. Pedda Vémala Náyudu now saw a chance of re-instatement and induced Haidar to appoint him poligar of Udiripikonda with Marutla and Kalagandla as a jaghir. He worked hard to restore these villages to prosperity but in 1780 the jaghir was resumed and not long afterwards, by order of Tipu (who probably wished to remove all persons who were likely to give trouble in the outskirts of his dominions) Pedda Vémala and his brother were treacherously seized by Fatté Sahib, the Musalman amildar of Anantapur, and hanged.

So ended the Udiripikonda poligars, and their chequered history is doubtless typical of that of many other similar families.

Uravakonda.

Uravakonda is near the south-west corner of the taluk. It is the head-quarters of the Deputy Tahsildar and of a Sub-registrar, is a union, possesses a police-station, and contains a population of 9,385 persons of whom 1,698 are Musalmans. The name is said to mean 'hood-hill', the steep red scarp of the high rock round which it is built (which is visible for miles in every direction across the level plains surrounding it) being supposed to resemble the outspread hood of a cobra. Mr. Bruce Foote found signs of a prehistoric settlement on the top of this hill and of another on the hill to the east of the trap dyke which is such a prominent object to the east of the place.

The town seems fairly flourishing, its population having increased by about one-third in the last thirty years. It is the commercial centre of this end of the taluk and in its turn trades with Bellary. As has already been seen in Chapter VI, it is the principal home of the cotton-weaving industry in the taluk. About half a mile east of it is the 'Mallisetti bhávi,' a good specimen of the elaborate stone wells with galleries round them which occur in this part of the Presidency. Its water is, however, now unfit for drinking. Local tradition knows nothing of Mallisetti except that he 'was some désáyi.'

Vajra-Karúru.

Vajra-Karúru: Ten miles south of Guntakal; population 3,884; police-station. The village is known for the diamonds which are found round about it. They occur on the surface, and after heavy showers of rain a considerable proportion of the population turn out to search for them, carrying their meals with them and spending long hours in closely examining the ground in the hope that they may happen to catch the glint of a gem washed clean by the rain. No year passes without finds of greater or less importance and native brokers come temporarily to the village from Madras, Poona, Hubli and other places to purchase the stones which are discovered. Some twenty years ago a diamond was found in a field next the road close to the village which was purchased by Messrs. P. Orr & Sons of Madras and after it had been cut at Amsterdam was valued at upwards of £10,000.

A considerable amount of prospecting has been carried out in the village by Companies working under European supervision, but from the nature of the case it is impossible to obtain any detailed account of the operations of these bodies.

Just to the north-west of the village occurs a 'neck' of tuff-agglomerate which bears a superficial resemblance to the blue diamond-bearing rock at the Kimberley mines, but which has been shown (see Chapter I., p. 10) to be of a different origin. The road to Guntakal passes over the eastern portion of it. This rock is softer than the formations surrounding it and has consequently weathered more rapidly than they have and thus a small hollow has been formed in which a little stream takes its origin. It is in this hollow and in connection with the neck of blue rock that the chief prospecting has taken place. Outside it a quantity of earth extracted from surface pits has been examined and washed but within it several considerable shafts have been sunk.

Apparently the first body to start regular prospecting operations here was a syndicate in which Mr. R. G. Orr and others had an interest. They engaged the services of a practical diamond miner of Kimberley experience and in 1884 and 1885 put up steam winding and washing gear, sunk shafts in the neck and examined the rock extracted from these. Two or three years later the 'Madras Presidency Diamond Fields Co., Limited,' was floated to continue these operations. The Company met, it is said, with considerable opposition from the diamond interest in Hatton Garden, as the London merchants many of them owned a considerable interest in the South African mines and were not anxious that any large quantity of Indian gems, which have more 'fire' than the African stones, should be put upon the market lest they should depreciate the value of the latter.

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Vajra-Karúru.

The Company bought outright 250 acres of patta and inam land in the neighbourhood and purchased the mining rights in 400 acres more. In much of this, shallow surface-pits were excavated and the spoil washed, but in 1895 this work was stopped and attention confined to the shafts in the neck. Later, the greater part of the land which had been purchased was sold again and eventually the Company disposed of its interests to the 'Indian Exploration Company, Limited.' This Company continued the sinking of one of the principal shafts and has extracted from it a quantity of the blue rock. But apparently not much of this has been washed and for the last few years work has been at a standstill. As far as is known, no diamonds have been found in the blue rock itself and it has apparently yet to be proved that this is a diamond-bearing matrix and what is the source of the stones which are picked up round Vajra-Karúru.

Yerratimmarájucheruvu.

Yerratimmarájucheruvu : Six miles west-north-west of Gooty; population 1,547. A local MS., which is confirmed in some respects by certain of the Mackenzie MSS., says that the Yerra Timma Ráju after whom the tank is named was a governor of the country round about Gooty, Yádiki and Tadpatri in the time of Ráma Rája, the usurper of the Vijayanagar throne. He represented to the king that the site was an excellent one for a tank and orders were accordingly given for its construction. Three hamlets were submerged by the waterspread and their inhabitants settled in a new village at one end of the tank bund which was called, after the tank, Yerratimmarájucheruvu.

HINDUPUR TALUK.

HINDUPUR TALUK.

Hindupur is the southernmost and the smallest taluk in the district. Its centre is traversed by the southern extension of the Penukonda line of hills and the similar prolongation of the Mallappakonda range bounds it on the east. Between these two lies a series of undulating uplands. It drains northwards into the Pennér and the Chitrávati, both of which run right across it.

With Madakasíra, it forms a natural division which is more favoured by nature than the rest of the district. Both these taluks are a part of the Mysore plateau and share its higher elevation and cooler climate; both receive more rain than their neighbours and so support an amount of vegetation which is in striking contrast to the miserable growth of the more arid central division of the district; both contain a high proportion of red loam, which is much more fertile than the arenaceous soils of other parts; both have a higher percentage of land under tanks than any other taluks and consequently grow more paddy than these others; and, as a result of these exceptional characteristics, both are less sparsely peopled than

the rest of the district and their inhabitants are increasing at a faster rate than obtains elsewhere within it. Ragi and horse-gram are the crops chiefly grown and next after them comes sámai.

CHAP. XV.
HINDUPUR TALUK.

The head-quarters of the taluk is the largest town in the district and a commercial centre of importance ; the temple at Lépákshi is well-known ; at Choullúru hand-printed cloths are made ; and gunny and silk are woven at Hindupur and Chilumuttúru. These and other places are referred to below. A number of the temples in the taluk—most of them architecturally insignificant—are declared by local tradition to have been built by some Chóla king, who, to expiate the sin of having murdered a Bráhman for the sake of a philosopher's stone which he possessed, was required to build a temple to Siva every day or, in the alternative, have every meal which was set before him turn into maggots.

Chilumuttúru.

Chilumuttúru : Seventeen miles east of Hindupur ; population 3,640 ; a thriving agricultural village standing among fine trees and possessing a considerable tank. It is well-known locally for its cocoanut and areca gardens and contains some good graft mango trees ; its ryots have experimented with coffee to a small extent ; and some sugar-cane is grown in it which is made into jaggery in iron mills.

A few Musalmans make waist-strings, etc., from raw silk purchased elsewhere and sunn hemp is grown and made into gunny bags. Both industries are small, however.

On the bund of the tank is an inscription dated A. D. 1367 which mentions king Bukka I of Vijayanagar.[1] At Kódúru (three miles to the north-east, population 1,873) there are two European tombs. The place is a regular halting place for troops when marching through the district and contains a remarkably fine tope. It was the scene of the murder of the Tahsildar referred to in Chapter XIII (p. 135).

Choullúru.

Choullúru : In the extreme south of the taluk, a little to the east of the Bangalore road and close to the railway-station of Dodkurugod in Mysore territory. Population 2,134, of whom nearly one-fifth are Musalmans. It is known for its hand-printed cloths, which are similar to those made at Pámidi (see Chapter VI), and for its cocoanut and areca palm plantations. The mosque is said to have been built in the time of Tipu. There are two inscriptions in the temple of Ánjanéya south-east of the village.

[1] Sewell's *Lists.* i, 121.

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At Gollapuram four miles to the north-east there is a temple to Ísvara which is said to be one of those built by the Chóla king above referred to.[1]

Górantla.

Górantla: Situated in prettily wooded country on the Chitrávati about ten miles north of Kódikonda; population 1,996. A small weekly market is held here every Monday. A rough anicut across the Chitrávati supplies the small tank in the village. The place would seem to have been important in former times as it gives its name to one of the gates of the Penukonda fort. A great many date trees grow in the neighbourhood.

Hindupur.

Hindupur, the head-quarters of the taluk, is the largest town in the district, its population numbering 19,575. It is a union and a station on the Southern Mahratta Railway, contains a Sub-registrar and a police-station, and is the head-quarters of the Ceylon and Indian General Mission.

It is important agriculturally, but is best known as being the largest commercial centre in Anantapur. Many thousands of maunds of tanning barks, grain, tamarind, jaggery, and other articles are annually exported (mostly to other districts) from its railway-station, and there is a correspondingly large import of manufactured and other articles. The collection and distribution of this merchandise is carried on by a number of substantial merchants and the weekly market is the largest in the district. Latterly the trade of the place has suffered severely from the effects of several visitations of plague, which have frightened away the inhabitants and deterred merchants from visiting it. Partly for this reason a proposal to constitute the town a municipality was abandoned in 1898.

Besides its trade, the town has a few industries among which may be mentioned cotton (and some silk) weaving, oil-making, wood-carving, gunny-weaving and the manufacture of sugar. These have been referred to in Chapter VI.

Hindupur is a modern town. It is locally believed to have been founded by, and called after, 'Hindu Rao,' by which name Siddoji, the father of Morári Rao of Gooty, is apparently meant. Like others of that family, he bore the title of Hindu Rao. There is a brief MS. in the Mackenzie Collection[2] dealing with the place which says that "prior to Vikári year" (apparently 1779) there was only a petty fort, and no town, here; but that in that year "the Sultan" (evidently meaning Haidar), seeing what a good place it was for a town, induced people to settle in it by concessions in the way of remissions of

[1] Sewell's *Lists*, i, 121.

[2] Wilson's catalogue, p. 508, No. 38.

Hindupur.

taxation, and that shortly afterwards traders came to it and established shops and markets. It does not appear to have ever taken a prominent part in political events, and it was not til some time after the British occupation that it became the taluk head-quarters.

There are a number of inscriptions in the neighbourhood, none of which appear to have been deciphered.[1] The temple at Móda three miles to the west, on the other side of the Pennér, is one of those which are said to have been built by the Chóla king already mentioned. The town, though irregularly built, has a number of fine houses and one broad street. Here, as in Madakasíra, the house and shop verandahs are high, and are supported on substantial and often handsomely carved wooden pillars. There are three temples of moderate size in the town, at one of which (that dedicated to Venkataramanasvámi) is a small festival in February which attracts people from Mysore territory and even from Bellary. The place also contains five choultries for travellers, one of which provides food as well as shelter.

Kódikonda.

Kódikonda: Situated in the south-east corner of the taluk; population 1,401. The village was formerly the seat of a poligar and in 1807 it was, for one year, the head-quarters of a district. A zilla court was also once established there. It was at that time the capital of the taluk and a Sub-Collector was stationed at it until 1813.[2] Some few traces of the buildings these officers occupied are still visible. The former importance of the place must have been derived from the hill-fort at the foot of which it is built. This is an imposing affair. It is constructedround and upon a very steep, rocky hill, and though it is less elaborate and massive than its fellows at Madakasíra and Ratnagiri its natural situation must have made it a place of great strength. On the top of the hill on which it stands is a huge rock pinnacle which in some directions is visible for many miles. Except the fort, there is nothing of interest in the village. It is a badly built, dirty, little place and the drinking-water supply is unwholesome. It is also difficult of access, being situated right on the frontier and the other side of the deep bed of the Chitrávati. It is therefore not surprising that it has now dwindled to insignificance.

According to a local Canarese MS., Kódikonda formed part of the province of Penukonda and was seized by "the poligar of Gummanáyakapálaiyam, Dalavay Narasimhayya," who built the fort on the hill, constructed the tanks called Manchinillu Cheruvu and Páta Cheruvu, and eventually handed the place over to his son Kadiri

[1] For particulars, see Sewell's *Lists*, i, 121, 122.

[2] Kelsall's *Manual* of Bellary, 64, 67, 157.

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Kódikonda.

Náyudu. Gummanáyakapálaiyam is apparently the village of that name eight miles [1] to theeast in Mysore territory. A grant in existence in the village shows that in 1745 the ruling poligar was named Bábappa Náyudu. Shortly afterwards the family fell, Morári Rao capturing the place in 1751. Kódikonda then passed rapidly from hand to hand in the political convulsions of the time. In 1762 it was taken by Haidar after a short siege; in 1766 it was retaken by Morári Rao; and ten years later it again fell into the power of Mysore, where it remained until the cession of the district to the English. Its decline appears to have dated from before the cession, for the Mackenzie MS. on Hindupur above referred to says that in 1786, when Tipu was camping at Lépákshi on his way to Ádóni, the amildar of Kódikonda represented to him that the population was very small, and asked for remissions of land-tax and other concessions to induce people to settle in the village. His request was granted and a new suburb called the Sultan's pettah was built

Lépákshi.

Lépákshi: A small agricultural village with a population of 2,376, lying nine miles east of Hindupur. It is well-known for its temple to Vírabhadra and the colossal stone bull which stands near this. The temple, which is a notable erection in the style of the best of the Vijayanagar architecture, is built on a low rocky hill. An inscription on the inside of the outer wall to the left of the main entrance records that it was constructed in A. D. 1538 by a 'shroff' named Virupanna. The story goes that this Virupanna was treasurer at Penukonda to king Krishna Déva Ráya of Vijayanagar, and that he formed the design of erecting a temple here because an image of Vírabhadra, who was his patron god, had been found on the hill. This design, it is said, he proceeded to execute out of the public money while the king was away at Vijayanagar; and he had nearly finished the building—was indeed superintending the completion of the kalyána-mantapam—when an order arrived from his indignant master, who had returned to find the royal treasury empty, that his eyes should be torn out. This order the treasurer carried out upon the spot with his own hand, and to this day two dark stains are shown upon the wall near the kalyána-mantapam which are said to be the marks made by his eyes which he himself dashed against the wall. These stains are declared to have sweated blood in former times. The builder of the temple did not long survive the loss of his eyes and died at Lépákshi; the work was stopped abruptly and the kalyána-mantapam remains unfinished.

The temple is surrounded on every side by a pillared cloister. A second enclosure, within which stands the main shrine, is entered through the unfinished kalyána-mantapam on the east and the mahá-

[1] Rice's *Mysore*, ii, 133.

mantapam on the north. This latter is the finest part of the temple. It is supported on sixty-six excellently sculptured pillars, of which the central series bear almost life-size representations of musicians and dancers, carved with much spirit and freedom, and the outer rows are ornamented with equally well executed, though smaller, figures. The central piers have unfortunately been much defaced with the usual red and white colour-wash. Two of the pillars in this mantapam have only one corner resting on the ground. The temple attendants used formerly to declare that they did not touch the ground at all, but were suspended from the roof, and they were wont to pretend to pass a cloth beneath them, managing the matter so adroitly that the cloth seemed really to pass right under the whole of the pillars. They now admit that one corner of each rests on the flooring but allege that this is because a European engineer, who was examining them to see how they were suspended, injured them in the course of his experiments and caused them to sink. By far the most remarkable feature of this mahá-mantapam, and indeed of the temple itself, are the numerous life-size paintings of scenes out of the Mahábhárata, the Rámáyana and the Puránas with which the whole of the roof is covered. They exhibit wonderful mastery over the arts of drawing and colouring. One of the faces possesses the unusual characteristic of appearing to look full at the spectator from whatever point it is viewed. Another curious feature of the mantapam is the sculptured figure of a man leaning his chin upon his hands, which is said to represent a Kuruba who once acted as a mediator between the builder of the temple and his workmen in a dispute about wages. The image is still bathed in oil and worshipped by the local Kurubas, who are proud of the important part played by their caste-man. The gópuram of the mahá-mantapam collapsed towards the end of 1903; but it was of brick and plaster and of no architectural value.

The unfinished kalyána-mantapam contains some more good carvings and other less notable sculptures abound throughout the building. To the south of the main shrine is a huge *nágalingam* shrouded by a great seven-headed cobra cut out of the rock and standing on a massive granite base. The base is split, and the local legend says that the lingam, base and all, was cut out by a workman while his mother was making his meals ready and he was taking a rest from his more legitimate duties. On arriving with his meals, his mother expressed her not unnatural surprise and admiration; whereupon the stone base immediately fell asunder under the evil influence of the unlucky words of praise. To the west of the kalyána-mantapam is a mark on the rock which is said to be the footprint of the goddess Durga: the other foot is said to have been planted some forty miles away near Madakasíra.

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Lépákshi.

The outsides of the north and east walls of the inner enclosure of the temple bear several lengthy inscriptions, as do the inside of the northern outer wall and a rock at the foot of the eastern inner wall. These are said to describe the ancient endowments of the temple; they are mostly in Telugu characters but the languages employed are various. The endowments now remaining are very small and as a result the temple is not well kept up. It has been visited by the Archæological Survey and drawings have been made of some portions of it

The colossal bull already mentioned lies some two hundred yards east of the temple. Like the big *nágalingam*, it is said to have been casually carved by a party of workmen in an off hour while waiting for their meals. It is a remarkable piece of work, being about fifteen feet high, some twenty-seven in length and finished with great care.

The old village of Lépákshi, which is now almost deserted, lies to the north of the present habitations. These latter are said to have been constructed largely out of the stone of the many mantapams which formerly surrounded the temple.

The small Tirumalasvámi temple in the village is said to have been built by the Chóla king already several times referred to. So are the neighbouring shrines at Maidugólam and Chólasamudram.

Parige.

Parige: An agricultural village of 2,713 inhabitants lying five miles north of Hindupur. Up to 1864 there was a District Munsif's Court here and since the removal of this to Penukonda the place has declined. Corundum is mined in its hamlet Pápireddipalle. It has a share in, and gives a name to, a large tank which irrigates over 2,700 acres.

KALYANDRUG TALUK.

KALYAN-DRUG TALUK.

Kalyandrug is the flattest area in the district. North and south across it runs a ridge which turns the drainage of its eastern half towards the Pennér and that of its western portion into the Hagari, and this divide rises here and there into peaks of considerable elevation, such as those round about its head-quarter town, the hill of Kundurpi, and the Bellaguppa hill. But otherwise the taluk consists of rolling undulations devoid of striking features.

It belongs to the arid natural division which lies in the centre of the district and it is perhaps the least favoured by nature of all that distressful belt. Its rainfall is under 21 inches annually and consequently its waste land grows only poor, thin, spear-grass and stunted trees; seven-tenths of it is covered with red sandy soils, the worst in the district, and no less than 88 per cent. of its dry land pays an

assessment of four annas an acre or less; more than a third of its arable land is unoccupied and its chief crop is horse-gram, which will grow on bad land and with scarcely any rain. After horse-gram come sámai, cambu and castor, and the percentage of these to the total area cropped is higher than anywhere else in the district.

Like Madakasíra, it contains an unusually small proportion of Musalmans and the vernacular of its western border is Canarese. Anantapur district is throughout sparsely peopled and educationally backward, but of all its taluks Kalyandrug is the most thinly populated and the most illiterate.

The few places in it which are of interest are the following:—

Beluguppa.

Beluguppa: In the north-east corner of the taluk, on the Anantapur-Bellary road. Population 1,960; police-station. The village used to be famous for its woollen blankets and very fair ones can still be procured at it. It shares with Karigánapalli in the south of the taluk the reputation of being the best place for these things in the district. The old gibbet which used to stand here has been referred to in Chapter XIII (p. 135) above.

Jambugumpula.

Jambugumpula: In the extreme south of the taluk; population 1,152. In this village and in the Málanáyakanahalli hamlet of Khairévu, about nine miles south of Kalyandrug, but apparently in no other places in the district, iron is smelted in small quantities from iron-sand found in the nullahs and converted into the simpler kinds of agricultural implements.

Kalyandrug.

Kalyandrug, the head-quarters of the taluk, is a union with a population of 8,815 and contains a Sub-registrar's office, a travellers' bungalow and a police-station. The water-supply of the village is bad and it consequently has an unpleasant notoriety for guinea-worm. For many years it possessed a District Munsif's Court, but this was transferred elsewhere in 1875. The town lies in a hollow surrounded with hills, two of which are some 2,400 feet high. The ruins of its fort and of the buildings connected with it still remain, but they are of no particular interest and besides them there are no buildings of any antiquity in the place.

On the higher of the two hills above referred to, the Dévádulabetta to the north-east of the town, and in the neighbouring village of Mudigallu, are some hundreds of kistvaens. On Dévádulabetta are three curious prehistoric circular mounds of earth about three feet in height and some ten or eleven yards in diameter. All round them are planted upright in the earth slabs of stone of irregular shape which stand from four to five feet above the ground. The Mudigallu

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KALYANDRUG TALUK.
Kalyandrug.

kistvaens are scattered over an area of six or seven acres north and east of a small hill called Rámappa Konda. They are of the usual rectangular shape and were apparently originally formed of four slabs for the four sides and a fifth for the top. In almost all cases the top slab has disappeared. In some there is a small circular opening cut in one of the side slabs, and in others there are slabs on only three of the sides instead of on all four. Nearly all of them are much buried under the silt which has washed down upon them. As elsewhere the ryots say that they were the houses of a race of dwarfs called 'Móris.'

Kambadúru.

Kambadúru : On the southern frontier of the taluk, on the road to Madakasíra ; population 3,105 ; police-station.

There are three temples of interest in the village. The architecture in all of them contains traces of Jain influence. Two of them are deserted. The third, which is in use as a shrine to Siva, is called by the villagers 'the Chóla temple,' but in style it is Chálukyan. It contains more Jain features than the shrines of this style which are found in the western taluks of Bellary and is further of interest as being the westernmost example of this class of architecture which is at present on record.[1] It is built partly of granite and partly of black stone, but all the sculptures are in the latter material. The most notable of these is the series of panels on the parapet surrounding the mantapam in front of the shrine. These are Jain in their characteristics but are interspersed with Saivite figures. The carving of the central ceiling in this same mantapam is also noteworthy. The courtyard is literally strewn with fallen sculptures.

Kundurpi.

Kundurpi : In the south-west corner of the taluk ; population 2,642 ; police-station. The hill above the village is 2,996 feet above the sea and is thus one of the half dozen highest points in the district. One side of it is almost perpendicular. The fort upon it, of which the ruins still remain, was the residence of a well-known poligar in days gone by. One of the Mackenzie MSS. says that the first of the family, Kónéti Náyudu, obtained it in 1652 from the king of Bijápur as a bribe for surrendering Penukonda. It adds that when he went there he took with him all the idols in Penukonda which were fit for worship (meaning, apparently, those which were undamaged: a damaged idol should not be worshipped) and this story is well known in the district and cases have occurred in which individuals founding temples have obtained idols for them from Kundurpi. MSS. connected with Rayadrug in the Bellary district state that this Kundurpi poligar was invited to Rayadrug by a faction in the fort there which was anxious to oust the existing ruler and thus came

[1] Mr. Rea's letter in G. O. No. 835, Public, dated 22nd April 1886.

Kundurpi.

into possession of that place as well as Kundurpi. Nothing further seems to be known about this chief. The account of his family in the Mackenzie Collection is one of the papers which have been carried off to the India Office and is thus not available for reference.

Yenumuladoddi.

Yenumuladoddi: Twelve miles due south of Kalyandrug; population 1,157. The place has a local reputation for its 'floating island.' This lies something over a mile to the south-west of it, on the top of a low hillock called Teppalamma banda, or 'the rock of the floating goddess.' It is a small irregular-shaped island of earth, some ten yards across at its widest part, which lies in, and nearly fills up, a hollow in the rock of which the hillock consists. On it are several small trees ten or twelve feet in height. In the rains the hollow becomes full of water and the 'island' floats and moves a foot or two. The island is worshipped as the 'floating goddess' and the water round it is held sacred. Close by it is a primitive shrine containing a few earthen vessels for burning incense and round about are several mantapams for the accommodation of visitors. On Mondays and Thursdays people go there and do a little simple pújá, such as putting turmeric, betel and so on into the water round the island, and in July or August there is something of a festival at the place, all classes of people except Málas and Mádigas coming there to make vows to the goddess or to fulfil those which they have already taken. Their stay on the hillock is very temporary as it is most unlucky to be there at night.

MADAKASIRA TALUK.

MADAKASIRA TALUK.

Like Hindupur, Madakasíra is smaller than the average Anantapur taluk. It contains only 60 villages. It is cut in two by the line of hills which runs past its head-quarters and while its eastern half drains into the Pennér its western side slopes towards the Hagari. It is thus divided into three clearly marked sections—the eastern and western plains and the central hills. Of these, the eastern plain resembles the other portions of the valley of the Pennér in the Hindupur and Penukonda taluks, while the western plain is undulating, well-wooded, dotted with tanks and wells and more fertile than the rest. As has been mentioned above in the account of its neighbour Hindupur, the taluk is more favoured by nature than the rest of the district, lying at a higher elevation, receiving an ampler rainfall, possessing thicker vegetation, having a soil of superior fertility, containing a wider irrigated area, being less sparsely peopled, and maintaining a higher rate of increase in its population than its northern neighbours. It has been called 'the garden of the district,' but this is a somewhat poetical description of any except the western portion of it.

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MADAKASIRA TALUK.

Like Kalyandrug it contains fewer Musalmans than the other taluks and Canarese is the home-speech of the western portion of it and the vernacular of four-fifths of its population.

The forts at Ratnagiri and Madakasíra and the ruins of Hémávati are its chief antiquities. Among its few industries may be mentioned the gunny-weaving of Byádigerá, the blanket-making of Valasá and the manufacture of bangles at its head-quarter town. The taluk is well-known for its cocoanut and areca gardens and grows and exports considerable quantities of a kind of soap-nut called *síkáyi*.

The more interesting places in it are the following:—

Agali.

Agali: A rich agricultural village of 2,441 inhabitants in the south-west corner of the taluk. The place lies in gently undulating country, and is bordered by cultivation and excellent topes. Its tank irrigates nearly 900 acres and its areca and cocoanut gardens are of local repute. Though irregularly arranged, it has a prosperous air and contains a few good two-storied houses. There is an old Jain temple in the village on which is sculptured a nude image of one of the tirthankaras.

Amarápuram.

Amarápuram: An agricultural village of 4,361 inhabitants lying in the north-western corner of the taluk; police-station. It possesses a tank which irrigates nearly 1,000 acres and all round it are the topes and gardens for which it has long been famous. In these, cocoanut and areca palms, plantains and mangoes, tamarinds and other fruit trees are picturesquely mingled. Their borders and the ridges between the paddy-fields have in many places been planted with the bright green *kánuga* (pongamia glabra) the leaves of which are so valued as a manure. Apart from the bazaar street, the appearance of which is improved by the broad verandahs with sloping roofs and painted wooden pillars which occur along it, the village is straggling and dirty, though here and there good houses are to be seen.

Just to the south-east of it, close to a fine tamarind tope, is an earthwork of an unusual description. The mounds of which it consists are not unlike the walls of a Roman camp, and are protected by advanced circular works, resembling bastions, and by a broad ditch. The gateway is masked by a carved earthwork brought round in front of it from the main wall. The whole construction is between one and two hundred yards square and is in excellent preservation. Traces of a similar fortification are to be seen eight miles to the south. It is known that this latter was an important place in the early history of the district and it is possible that Amarápuram was one of its out-posts. The remains of a much later fort of stone in mud stand at the north-eastern corner of the village. One of the

Mackenzie MSS. gives a list of the former governors of Amarápuram and mentions the various occasions on which (along with the rest of this part of the country) it changed hands.

Amarápuram.

In the new Jain temple is an old stone bearing a standing nude figure and an inscription in old Canarese. It was there before the temple was built and is said to be worshipped by the Jains. In the Anjanéya temple in Tammadahalli, a mile to the north, is a somewhat similar stone surmounted by two nude figures, probably of Jain origin, and also bearing an inscription. In the neighbouring village of Valasá superior woollen blankets are woven by the Kurubas.

Byádigerá.

Byádigerá: Three miles west of Agali in the south-western corner of the taluk; population 1,193. A little sunn hemp is cultivated here and from this, and also from fibre imported from Mysore territory, some of the villagers make ropes and weave coarse gunny cloth which is made into bags and sold in the neighbouring Mysore villages.

Girigehalli.

Girigehalli: A tiny hamlet of Bommagondanahalli about five miles north-west of Rollá. There are only four or five houses in the place and it is only remarkable for a somewhat curious festival to the three goddesses Máriamma, Mudupamma and Gáramma which is held in it at irregular intervals. This attracts a fair number of visitors from the surrounding country and even from other districts. The temple at which it occurs is an insignificant little building with nothing unusual about it except a few frescoes on its walls, but its sanctity is reflected in the odd stories that are told about its deity. The stomach of the goddess' image is said to have once been opened by some avaricious individual who expected to find treasure within it. The deity appeared to him in a dream and said that he should suffer like pain to that which he had inflicted upon her and he shortly afterwards died of some internal complaint. Again, at one of the processions the goddess suddenly stopped and remained immovable and it was then discovered that one of the crowd had his shoes on. As soon as these tokens of disrespect were removed the deity permitted herself to be taken on once more. It is also declared that the pújári who performs at the festival never lives to see the feast celebrated again. At midnight on the first day of this ceremony the three goddesses, accompanied by the pújári but by no one else, are carried in absolute silence to a cave in Soragiri-marmandalahalli hill, about three miles away. Here they are left for three days and are daily offered milk and fruit by their bearers and the pújári, all of whom remain in the cave the whole time. On the fourth day the goddesses are brought out and, after being dressed up, are taken in procession with music to Mandalahalli, where they are worshipped in a mantapam, and thence are brought back to the temple at Girigehalli. On the fifth day they

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are taken to a nullah and spring near the village and are left there till the following night, when they return to the temple and the festival is at an end.

Hémávati.

Hémávati: Eight miles south of Amarápuram; population 2,982; a thriving agricultural village which possesses some local religious importance and as ancient a history as any place in the district. It has been identified by Mr. Rice with 'that Penjeru or Henjeru[1] which was one of the chief towns of the 'Nolambavádi thirty-two thousand,' a province belonging to the Nolambas, a branch of the Pallavas which flourished from the eight to the tenth centuries. Three inscriptions of this line have been copied here, including one which gives a long genealogy of its kings. Even earlier than this, its name appears in history. Two records dated A. D. 350 and 444 make grants for bravery in battles fought at Henjeru.[2] Records of a Western Chálukyan king, two in Tamil of a Chóla ruler, and one of the Hoysala Víra-Ballála II, dated A. D. 1205, are among the later inscriptions found in it.[3] There are yet others which have apparently not been transcribed. Its name is also connected with several stories and legends of which the most popular are those which relate the adventures of the twin brothers Chitrasékhara and Sómasékhara and of Suvarna Dévi the beautiful daughter of the king of the place.[4] They even now form the subject of dramatic performances in the village.

Hémávati was thus clearly at one time of considerable importance. Several ancient temples still stand within it; its houses are often built of sculptured stones which must have belonged to other shrines which have now disappeared; in the fields surrounding it are many large lingams, basavannas, inscriptions and carved figures; and numerous other relics of its old town doubtless lie buried round about it. At the north-western corner of the present village, near the tank, are traces of an ancient earthwork not unlike the example at Amarápuram referred to in the account of that place above.

Of the temples, the chief are those which stand in a group to the north-east of the village. They differ markedly in general appearance from other shrines in the district, their delicate carving and the frequent use made in them of massive pillars of polished black stone singling them out from their fellows. The Doddésvara (or Nónésvara) temple is perhaps the most interesting of the group. It is small and low, but

[1] A hamlet a short distance south of Hémávati is still called Henjeru.

[2] Rice's *Mysore*, ii, 163.

[3] Inscriptions of 1899 in the Government Epigraphist's records.

[4] Some of these are given in Rice's *Mysore and Coorg*, iii, 94-6.

Hémávati.

the large stones of which it is built have been ingeniously carved to resemble a series of slender and delicate pillars let into the wall at brief intervals, and its appearance is thus greatly lightened. Round the top of it, and on the lower side of its curved cornice of granite, are a number of well-carved little figures of unusual type. In front of the gate is a bull, cut in dark granite, some eight feet in length and four in height. The ears of this have been broken off and the following story is told to account for the mutilation: Opposite the bull and on the left-hand side of the richly carved granite doorway is a small male figure which has its eyes fixed on the image and is touching its ear with one hand. The attitude of this figure led to the idea that treasure was hidden in the bull's ear; and consequently its ears, and also those of every other stone bull in the place, were broken off and explored. The temple wall has in several places been ornamented in an unusual fashion by carving human figures upon it and then cutting away the stone all round the figures and between their limbs, leaving only enough to connect them with the wall. Inside the temple is a handsome enclosed porch supported by twenty black stone pillars on which are cut beautifully finished representations of scenes from the Mahábhárata and Rámáyana. The other temples in this group are those to Mallésvara, Virúpákshésvara and Siddhésvara. The first two of these contain some fair carving. The third, which is also called the temple of Henjerappa, is larger and is known for the festival which occurs in it. An uncommon ceremony at this is the swinging of those who have made vows to the deity. They are tied to a beam which turns horizontally in a pivot about six feet high and are swung round three times in the presence of the god. The temple possesses an outer and inner porch both supported on black stone pillars. Those of the former are well sculptured.

Two other small shrines stand in a ruined fort at the south-west corner of the village. They are called the Akkatanga ('the sisters') temples and are believed to have been built by two sisters. Their exterior walls are decorated with pillars and figures in relief similar to those in the Doddésvara temple.

Kótagarlahalli.

Kótagarlahalli: In the extreme south-western corner of the taluk; population 1,432. In its hamlet Bádigondanahalli is what must be far the largest banyan tree in the district. It is said to cover an area of three acres.

Madakasira.

Madakasira, the head-quarters of the taluk, is, for this part of the country, a big town, having a population of 10,666. It is a union; and contains a Sub-registrar's office, a police-station and a travellers' bungalow. It is situated on the western edge of the wide plain through which the Pennér flows, and at the foot of the most

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Madakasíra.

considerable of a long line of scattered hills which run from north to south through the middle of the taluk. This hill is most precipitous, being formed of gigantic rocks which rise sheer from the lower slopes. On it is built the fort. The outer works of this once included much of the present village, but it is only on the hill that the fortifications now survive in any degree of repair. There they crown the two peaks of which the hill consists and guard every approach to the summit. Two paths lead up the hill. That on the southern face of it winds past fortifications and through narrow passages which a few resolute men could have held against an army. In one place in particular the path is for twenty yards only a few feet in width and is walled in by perpendicular rocks which must be 50 feet in height. The second path leads down the north slope of the hill and then turns and drops into the Amarápuram road on the west. The view from the top of the hill, which is the fourth highest point in the district, is naturally a wide one. On the east, Penukonda hill and the two peaks of Mallappakonda—the latter of which are over 40 miles distant as the crow flies—can be made out, while to the south-west the curious tor which crowns Basavanabetta is a conspicuous object.

The town at the foot of the hill lies pleasantly surrounded by cocoanut and other trees and much green crop. Its bazaar street contains a number of the neat verandahs supported on carved and coloured pillars which are a feature of this corner of the district. The chief temple, that to Venkataramanasvámi, is fabled to have been built by a minister of Morári Rao's who was blind and was told by the god at Tirupati that if he did so he would have his sight restored to him. His blindness was cured as had been promised. Another shrine, the Chóla Rája temple, contains a great slab some seven feet square on which is carved a battle scene. The chief figure in it, a man armed with a bow, is said to represent a Chóla king who built this and many other temples to expiate the sin of having killed a Bráhman [1] and also constructed the village tank. Near the sluice of this tank are more slabs bearing figures, and there are some inscriptions in other parts of the village which apparently remain to be deciphered. Bangles are made in the village and there is a considerable export trade in the ordinary products of the countryside and the *síkáyi* nut.

Tradition [2] states that the original village of Madakasíra, which was then called Madakapalle, stood to the south-west of the existing

[1] See under Hindupur taluk above (p.169).

[2] MS. No. 24 on p. 508 of Wilson's Catalogue of the Mackenzie Collection and two Canarese papers prepared in 1850 and now in the taluk office.

habitations, and that the present town was built by the chiefs of Síra in Mysore. Munro says[1] that their family was founded in the days of the Vijayanagar kings by Híra Udaiyár, who obtained a grant of twelve villages in Chitaldrug on condition of rendering military service and who built the old fort at Síra. On the conquest of the country by the Bijápur kings the family were deprived of their ancient possessions and given Ratnagiri and Madakasíra in exchange. The grant was several times resumed and again restored by the Muhammadans. In 1741 Morári Rao reduced the place and made the poligar pay tribute. His father, Siddoji Rao, often known by his title of Hindu Rao, is said to be buried in the tomb which stands just east of the new taluk office.

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Madakasíra.

In 1762 Haidar Ali appeared on the scene. Morári Rao had raised his resentment by assisting the poligar of Chikballapur against him and in revenge he swept through the south of Anantapur and captured Madakasíra and others of the Marátha strongholds. Haidar had no little difficulty in taking Madakasíra. The commander was a brave man and defended the place resolutely, causing great loss among the Mysore troops by the fire of his guns and musketry. Haidar was much annoyed and mounted some large guns on a neighbouring hill to the north of the fort, and sent a summons to surrender which was refused. Thereupon he ordered his artillery men to play on "a particular part of the rocks which rose above the middle of the mountain and beneath which stood the houses and buildings of the fort, full of inhabitants ; and, as these rocks were knocked to pieces by the cannon balls, the fragments killed a number of the besieged and scattered the rest."[2] The place became untenable and the commander secured a promise that the lives of his men should be spared and then surrendered. He threw himself on Haidar's mercy and was granted his life and property. A year or two later Haidar's power disappeared for a time from this part of the country, and Morári Rao recovered the place. In 1776 however the fort, like the rest of the district, fell again under Haidar, and with one short interval remained under Mysore till the death of Tipu in 1799.

Ratnagiri.

Ratnagiri: Seventeen miles south-west of Madakasíra ; population, including that of its many hamlets, 2,283. The village takes its name, and derived its former importance, from the steep and rocky fortified hill above it, which must have been at one time almost impregnable. The village is mentioned in a copper plate grant of the Chálukyan king Vikramáditya I (A. D. 655-680) and must thus be of

[1] Report of 20th March 1802, printed at the Bellary Collectorate Press, p. 63.

[2] Miles' *Hydur Naik*, 122-3.

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Ratnagiri.

considerable antiquity, but nothing is known of its early history. As has been mentioned in the account of Madakasíra above, the fort and its appurtenances were given by the Bijápur kings to the chieftains of Síra in Mysore territory in exchange for their ancient possessions at this latter place which Bijápur had seized. They appear to have thenceforth resided at Ratnagiri. Manuscript accounts of the place give the names of several of these poligars, among them Rangappa Náyudu, Ráyappa Rázu and Pedda Ráyanna Rázu, the latter of whom was ruling in 1657. But nothing is known of their doings. In 1727 Lakshmana Náyudu, who is described as a 'deputy for the collection of the chaut,' and was therefore presumably in Marátha employ, seized this part of the country. But shortly afterwards he was driven out by the Mysore troops. These in their turn were ousted by some of the old poligar family in 1746 but subsequently Haidar Ali regained the place and it remained under Mysore until 1799. A temporary revolt by a former poligar during the English investment of Seringapatam in 1792 was afterwards avenged by Tipu, who took the fort after a siege of six months, forcibly converted many of its garrison to Islám and devastated the place.

The fort of Ratnagiri resembles an irregular horse-shoe formed by the two hills of Ratnagiri and Venkatagiri and a high neck connecting the two. The former hill runs towards the south and the latter to the south-east while the neck swells out to the north. The extremities of the two hills form the ends of the horse-shoe and are connected by a strong wall bordered by a moat and a steep, narrow glacis. This wall, which formed the outer line of the defence, was carried over Venkatagiri and along the neck till it reached the precipitous north-western side of Ratnagiri, where the natural steepness and strength of the hill made its further prolongation unnecessary. The town was built, and still lies, in the level ground forming the centre of the horse-shoe. The citadel on Ratnagiri is reached by a winding track leading up the hill from the northern end of the level ground, and the natural difficulties of the approach have been skilfully enhanced by the construction of gates and other defences along its course. Half-way up the eastern side of the hill a level space, guarded by strong walls and bastions, is reached, and from this a flight of fifty-six steps cut out of the face of a steep granite rock, leads to the entrance to the citadel. This latter covers most of the summit of this long and high hill, and if resolutely defended must have been almost impregnable to anything but famine. Water is stored in many shallow pools and clefts in the rocks and one of these reservoirs is said to be over fifty feet deep. The view from the top, though striking in its way, is much curtailed on all sides but the west by the adjacent Madakasíra and Mysore hills. Besides the fort, an

Ratnagiri.

old (but not remarkable) Jain temple and two of the large stone-lined wells with covered approaches which are common in this district, Ratnagiri now contains little of interest. The village is poor, dirty and insignificant, and its mean houses and dusty lanes form a marked contrast to the impressive remains of its old fortifications.

Rollá.

Rollá: A large agricultural village fifteen miles south-west of Madakasíra which contains 2,321 inhabitants and a police-station. It is picturesquely situated among the bold hills which run through the centre of the taluk and possesses a fair tank and a fine tope. Its chief interest lies in the annual festival to Narasimhasvámi which takes place in it. This lasts ten days and is largely attended. On the third day after the procession of the car, two goddesses named Kenchamma and Kiriamma are also taken in procession. They are represented by hideous painted masks. These are first carried to a temple on the hill and thence are borne by two priests of the Golla caste, preceded by another priest ringing a row of five bells suspended from a short stick, into the village. Those who have taken vows to the goddesses, who sometimes number as many as 200 persons, first bathe and then, lying prostrate on their faces, await the goddesses' return about a quarter of a mile from Narasimha's temple. The bearers of the masks pass by them and place their feet on each prostrate form. The effect of this is declared to be most efficacious in the case of persons who have been bewitched, who often at once proclaim the name of the devil by which they are possessed. The two goddesses are subsequently taken to visit other neighbouring shrines and are eventually brought finally back to the village.

PENUKONDA TALUK.

PENUKONDA TALUK.

Penukonda is the most hilly taluk in the district, the range which passes by its head-quarter town and the Mallappakonda line at its eastern end, with the numerous spurs and outliers which run down from both, occupying a large proportion of its area. It thus contains a higher proportion of reserved forest than any other taluk and this forest is less sparse and less stunted than in the rest of the district. East of Penukonda town, the taluk drains into the fertile valley of the Chitrávati and, west of it, towards the more barren and stony basin of the Pennér. On the extreme north-eastern boundary lies the picturesque plateau of Pámudurti, approached by a rough road across the Mallappakonda range. Owing probably to its numerous hills, Penukonda gets rather more rain than the country immediately to the north of it, but in other respects it forms part of the natural division in the centre of the district which includes Anantapur, Dharmavaram and Kalyandrug. Like these three areas, it possesses an infertile soil,

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four-fifths of it being covered with red sand, and 76 per cent. of its dry land is assessed at as little as four annas an acre or less. Horse-gram is therefore its chief crop.

Of the few industries of the taluk the more important are the hand-printing of cotton stuffs at Guttúru and Penukonda, the jaggery-making at and near Bukkapatnam, the manufacture of glass bangles at Guttúru, and the aloe fibre industry recently started by an English Company at Sómandépalle. On the Pámudurti plateau are raised small but active cattle which are largely exported. The only town of antiquarian interest is the taluk head-quarters. This and other places are referred to below.

Bukkapatnam.

Bukkapatnam ('the town of Bukka') lies at the eastern end of the huge tank (perhaps the biggest in the district) which bears its name, and at the foot of the great Mallappakonda range of hills which cover the eastern part of the taluk. It is a union; has 4,623 inhabitants; is the head-quarters of a Sub-registrar who is usually a special magistrate for the trial of petty cases arising within it; and possesses a travellers' bungalow and a police-station. It is perhaps the most picturesquely situated village in all the district. To the east of it rise the great barren slopes of the Mallappakonda hills; south is the tank and beyond that the green valley of the Chitrávati, rapidly narrowing towards the deep channel which the river has cut through the uplands thereabouts; while to the north lies the wide expanse of rich wet cultivation under the tank, studded with scattered rocky hills and forming a pleasant contrast to the severer aspect of the outlook to the west. It is an agricultural village, the only industries in it being some jaggery-making and a little unimportant weaving and wood-carving.

A manuscript in the taluk office which was prepared by order of the Collector in 1811 records a tradition that Bukkapatnam and the neighbouring village of Kottacheruvu were founded by one Chikka Udaiyár, minister of king Bukka of Vijayanagar, and that he named the town after his master. He is apparently the same person as the traditional builder of the tank at Anantapur referred to in the account of that town above.

Bukkapatnam contains a number of inscriptions of various Vijayanagar kings. After the battle of Talikóta it seems to have formed part of the estate of the poligars of the Hande family of Anantapur and the attempts of the Rayadrug poligars to capture it from them are referred to in the account of Anantapur above (p. 145). The remains of a fort and a portion of building locally known as 'the poligar's palace' are still to be seen. The latter is a two-storied

tower-like construction of which the upper part is built of brick and the lower of stone: it looks very unsafe and is shortly to be demolished.

Guttúru.

Guttúru: A village of 2,181 inhabitants situated eight miles north of Penukonda and close to the Makkájipalle station on the Southern Mahratta Railway. As has been mentioned in Chapter VI (p. 68), it is known for its bangle-kilns. Blankets, coarse white cloths and turbans are also woven in it and some jaggery is made. The walled-in forest reserve here is referred to in Chapter V (p. 60).

A low round rough-stone bastion stands on the top of a small hill to the west of the village. Two or three miles south of it, at the foot of the noticeable line of hills capped with a trap dyke which crosses the taluk here, lie the ruins of Yerramanchi which, as it gives its name to one of the gates of the Penukonda fort, must formerly have been of importance. Heaps of stones indicating the sites of houses and fortifications, a few scattered pillars, a mantapam or two, a very roughly paved track leading over the line of hills, and a ruined tank and well are all that now remain of the place.

Kottacheruvu.

Kottacheruvu ('new tank') has a population of 4,531 and lies at the western end of the Bukkapatnam tank. It forms a portion of the Bukkapatnam union and is supposed to have been founded by the same Chikka Udaiyár who built that village.

Its chief claim to fame at present is that it is the residence of an extraordinary fakir called Masthán Sáhib ('the Saint Sáhib') whose sanctity is known throughout the district and even beyond its limits. Both Hindus and Muhammadans revere this fakir and, though the facts that he has been circumcised and that his ears have never been bored show that he is a Musalman, the Hindus even claim that he really belongs to their religion. His history is an interesting example of the evolution of a saint. He seems to have first made his appearance in the village forty or fifty years ago. Nothing is known of his parentage or his real name. At first he went about naked in all kinds of weather, never spoke to any one, and lived in the forests, mountains and burial grounds, subsisting on leaves, wild fruit and roots. He was thought to be a lunatic and no one would go near him. After a time he began to come into the village. He still maintained an absolute silence (even now he never speaks) but by imperceptible degrees the idea grew that his strange mode of life proceeded from sanctity and not from weakness of intellect. People began to offer him food, and the inconsequent manner in which he took some people's offerings and refused others led to the belief that the acceptance of the food was a good omen and its rejection inauspicious.

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Kottacheruvu.

Even now, people test the chances of success which await their undertakings by seeing if the fakir will eat the food they bring him. Stories crediting him with miraculous powers began to be told. An officious individual who, pitying the unclean condition of his hair, had him shaved died, it is said, within a fortnight. Other benevolent meddlers shared the same fate. The holy man once accidentally cut his forehead, and his hair matted over the wound so that it could not be dressed; a kind-hearted woman accordingly employed a barber to shave the hair so that she might attend to the wound, but both she and the barber died shortly afterwards. The neglected cut became full of maggots and when these fell from it the saint picked them up and replaced them in the wound. A remarkable parallel to this conduct occurs in the behaviour of St. Simeon Stylites. "For a whole year, we are told," says Lecky,[1] "St. Simeon stood upon one leg, the other being covered with hideous ulcers, while his biographer was commissioned to stand by his side, to pick up the worms that fell from his body and to replace them in the sores, the saint saying to the worm 'eat what God has given you.'"

When the heavy rain of 1903 made the big Bukkapatnam tank surplus and the people of Kottacheruvu began to fear that it might breach and destroy the village, their anxiety was allayed by seeing the saint stretched near the surplus weir, and they largely attribute to him the blessing that no disaster occurred. More than one merchant has profited greatly by his deigning to pilfer some of their stores. He seldom smiles, but he used always to laugh whenever a certain woman who was pregnant passed him. That woman died in giving birth to the child. Yet his interposition is believed to bring children to barren women. People who wish for offspring vow that if they are blessed with a child they will bring it to the saint and present to him the jewels it is wearing.

The saint now wears clothes and lives on the food the villagers give him. He is a very old man and cannot walk without assistance. He spends much of his time in contemplation, but when he moves through the village he is fêted by every one almost as though he were a god. His most fervent devotee is a Koracha who has received several signal marks of his favour. This man has collected subscriptions and built the saint a *math* in which he has declared his intention of burying him when he dies. The Musalmans naturally object to this proposal.[2] The Musalmans also objected to the Koracha giving the saint meat which had not been killed in the orthodox Muhammadan manner. The Koracha persisted and eventually it was decided to put the matter to the test by offering the saint two dishes—one

[1] *Hist. of European Morals*, ii, 119.

[2] The fakir has since died and been buried in the *math*.

Kottacheruvu.

made of properly killed meat and the other of a piece of the Koracha himself—and seeing which he accepted. The Koracha, it is affirmed, cut off a piece of flesh from his own leg and cooked it. The saint accepted the Koracha's dish and refused the other and the Musalmans were silenced.

Many other stories could be told of the extraordinary position this fakir holds in the neighbourhood but the above are perhaps sufficient to illustrate the evolution of his reputation and the lengths to which credulity will still carry a rural population.

Pámudurti.

Pámudurti: A village of 3,638 inhabitants and containing a police-station which lies in the extreme eastern corner of the taluk in a small but fertile valley forming part of the long and narrow plateau which slopes from the eastern flank of the Mallappakonda line of hills down to the Cuddapah district. This plateau is shut in on every side by rocky hills of very various shapes and in the neighbourhood of Pámudurti is desolate and barren. The village is approached from the Anantapur side by an extremely rough track taking off from the almost equally rough abandoned high road which leads with difficulty from Bukkapatnam to Kadiri, but it belongs by natural position rather to the Cuddapah than the Anantapur district and is more generally reached from the railway-station at Muddigubba in the former, from which it is distant five miles. Well supplied with tank and spring water, the little valley is fertile and prettily wooded—tamarind trees, in particular, flourishing well in it. It is famous for the active and hardy cattle which are raised in it and which have been mentioned in Chapter I (p. 12).

It possesses an old fort but nothing is known of its history. That it once formed part of the possessions of Morári Rao and of the estate of the Tádimarri poligar may be inferred from the facts that the headman has a palanquin which is said to have been presented to one of his ancestors by the former and a grant (dated 1791) given to another of his forebears by one of the chiefs of the latter place on his accession.

The people of this little plateau have the reputation of being more virile and sporting than their neighbours of the lower country. The beats for game on the Telugu New Year's Day are attended by all but the children, the aged and the infirm and the excitement at them runs so high that the parties from rival villages have been known to use their weapons upon one another instead of upon the beasts of the chase. Rough sports and cock-fighting are also more than usually popular.

Penukonda.

Penukonda ('big hill'), the head-quarters of the taluk and the division, is a union of 6,806 inhabitants and contains, besides the

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Head Assistant Collector's and Tahsildar's offices, a District Munsif's Court and a Sub-registrar's office, a police-station, a railway-station and a travellers' bungalow. Its public offices and courts attract educated men, and intellectually it takes the lead in this part of the country. It can boast of few industries beyond the hand-printing of the rough cloths the Lambádi women wear, but has some importance as a commercial centre. From a historical point of view, however, it is the most interesting town in the district.

It is most picturesquely placed at the foot of a steep, rugged and strongly fortified hill over three thousand feet in height on the edge of an uneven plain which is flanked and crossed by smaller elevations of manifold shapes and sizes. From the hill, and connected with it at both ends, a semi-circular line of massive fortifications stretches out for some distance into the plain and is washed on its southern side by a considerable tank. Partly within and partly outside this line is the present town, and the remains of the ancient buildings on the lower ground, the towers and mantapams on the slopes of the hill and the trees and the green crops of the cultivated patches combine to make a very pleasant picture, while an air of departed greatness is afforded by the numerous ruins and fragments of carved stone which lie about on every side. The view of the town and its surroundings from the top of the hill is also well worth the climb.

Materials for a complete account of the history of the place are not available. It has been doubtfully identified with the "Pikendaka" which is mentioned by the Greek geographer Ptolemy as one of the "inland cities of the Arvarnoi." A tradition [1] says that it was founded by a Kriya Sakti Udaiyár who seems to have been a contemporary of the supposed builder of Bukkapatnam mentioned in the account of that place above. The earliest inscription regarding it is that dated 1354 on the eastern side of the northern gate of the fort. This says that king Bukka I of Vijayanagar entrusted the province of Penukonda to his son Víra Virupanna Udaiyár, in whose time the Penukonda fort was built.[2] This Virupanna is mentioned in two other grants dated respectively 1344 and 1364.[3] Thus at the very beginning of the rule of the Vijayanagar dynasty Penukonda was the residence of one of its princes. An inscription at Kallodi in Mysore dated 1389 says that Bukka Ráya (apparently meaning Bukka II when heir-apparent) had a channel cut to bring water from the Pennér into the town.[4] No traces of this, it may here be noted, are now visible and it is not clear how the project was feasible.

[1] Mackenzie MSS., Local Records, lxiii, 1-8.

[2] *Ep. Ind.*, vi, 327, notes 2 and 3.

[3] Sewell's *Lists*, i, 119, 120.

[4] Rice's *Mysore*, ii, 149.

The place evidently continued for many years to be one of the chief strongholds of the Vijayanagar kings. It was in its fort that Narasa Náyak—guardian of the sons of Narasimha, the usurper of the Vijayanagar throne, and regent during their minority—kept the heir to the kingdom a prisoner under a guard of 20,000 men and eventually (somewhere about the end of the 15th century) compassed his assassination.[1] Krishṇa Deva (1509-30), the greatest of the Vijayanagar kings, is widely believed to have made the town his residence at one time and the best of the many stone-lined wells in the place is popularly declared to have been built by him. Tradition[2] avers that during his stay his queen fell in love with one Bangára Timma Náyudu "the handsomest of all the poligars in the province" and that on his rejecting her advances she took the time-honoured revenge of complaining to the king her husband that he had attempted her honour, with the result that he was cut to pieces by the king's troops near one of the fort gates. His grave was still pointed out at the end of the last century, but is not known now.

Penukonda was thus not only the greatest of the strongholds of the Vijayanagar empire within easy reach of the capital but had long been a favourite town with the ruling family. It was therefore naturally to the refuge of its fort that the king and his court fled in 1565 when the power of Vijayanagar was broken by the united Muhammadan kings of the Deccan at the disastrous battle of Talikóta. The flight and the events which followed have already been referred to in Chapter II (p. 20). Tirumala, the only survivor in the rout at Talikóta of the three brothers who had long virtually ruled the empire, and Sadásiva, the puppet king, hurried with all their treasure to the Penukonda fort. The next year an attempt was made to rehabilitate the old capital at Vijayanagar, but this failed completely and Penukonda became the head-quarters of what remained of the empire. Sadásiva continued to be nominal king until 1568 when, it is said, Tirumala murdered him, and seized the throne for himself. Under the latter's orders the Penukonda fort was repaired and extended by his officer Channappa Náyudu.[3] He was followed in 1575 by his son Ranga, who shortly afterwards, in terror at the constant successes of the Musalmans in their invasions of his territories, fled to the fort of Chandragiri in North Arcot.

Penukonda was thereafter ruled by local governors. In 1577[4] the kings of Bijápur appeared before it and blockaded it so closely

[1] Chronicle of Fernão Nuniz in Mr. Sewell's *Forgotten Empire*, 308 ff.

[2] In the Mackenzie MS. above quoted.

[3] Inscription in the south wall of the Hanumán temple at the north gate, No. 336 of 1901 in the Government Epigraphist's lists.

[4] Briggs' *Ferishta*, iii, 141-2.

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that at the end of three months the garrison were on the point of submitting through starvation. The Hindus succeeded, however, in bribing a body of Bijápur's auxiliaries to desert and harass his camp and the king in consequence threw up the siege. In 1586 Ranga was followed on the throne by his brother Venkata, who ruled for 28 years. During his time, in 1589, the king of Golconda besieged Penukonda. Venkata sent envoys to the enemy to feign submission and obtained an armistice for the pretended purpose of negotiating terms of peace. The Musalman troops were withdrawn from the neighbourhood of the fort and the Hindus took immediate advantage of their absence to victual the place for a siege, while king Venkata's son-in-law, Jagadéva Ráya, threw himself into the fort at the head of a very strong force of infantry, cavalry and musketeers. The Musalmans recommenced the siege but made little impression on the place and at last, being short of provisions and fearing that the approaching rainy season would cut off their return across the Kistna, abandoned the attempt.[1]

One of the Mackenzie MSS.[2] says that the place eventually fell to Bijápur in 1652 in an inglorious manner—its governor, Kónéti Náyudu, being bribed with the offer of a large jaghir, which included Kundurpi in the Kalyandrug taluk, to hand it over. In whatever manner the Musalmans obtained possession of it, they used the right of conquest freely, pulling down many Hindu temples and constructing mosques out of the materials of them.

About a century later the place came by some means into the hands of the Maráthas and is found to be forming part of the possessions of Morári Rao of Gooty.

In 1762 Haidar Ali of Mysore captured it from Morári Rao. He first took and held all the approaches to it and then by successive assaults captured the fort itself within a month. He seems to have afterwards lost it temporarily, but the place belonged to Mysore when Tipu was killed at Seringapatam.

Of the many buildings in Penukonda the Shér Khán (or Shér Ali) mosque is perhaps the most handsome. It is built of dark green granite with black hornblende mouldings and is a large square building supported on numerous pillars and surmounted by the usual dome and minarets. The most noticeable carving in the building is that round the niche where the preacher stands, especially some curious hollow pillars on each side of this within which are other smaller

[1] Briggs' *Ferishta*, iii, 454-5. Other accounts say that Jagadéva's defence was against the previous attack in 1577.

[2] Local Records, lxiii, already referred to.

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revolving pillars which can be turned round with the hand. In the pavement of the courtyard is one of several proofs that the place was originally a Hindu temple, namely, a Telugu inscription of the Vijayanagar king Sadásiva dated 1564, the year before the disaster of Talikóta. There is another handsome but unnamed mosque in the fort which has also been built out of the materials of a Hindu temple. It is approached through a large porch built in the Hindu style. Further south are the Rámasvámi and Isvara temples, the walls of which are covered with carvings representing scenes from the Rámáyana and the Puránas which are much after the style of those on the Hazára Rámasvámi temple at Vijayanagar and have gained much admiration. Close to the south of these is an old Hindu palace called the Gagana mahál ('the mahál which reaches to the sky') which is built in the same Hindu-Saracenic style which has been adopted in the case of the palace buildings at Vijayanagar. It is a handsome and substantial two-storied building possessing a tower from which a good view of the town can be obtained. It is at present used as the District Munsif's court, but a new building is now being put up for this.

To the east of the fort is Bábayya's darga or tomb, which is in some ways the most remarkable institution in Penukonda. It is a plain building surmounted by a Saracenic screen and is said to have been constructed by Tipu. Both Tipu and his father Haidar granted endowments to the tomb and its jaghirdar (as he is called) still holds their (and other) sanads. The darga stands to one side of a large porch and in the middle of an extensive court, both of which are clearly Hindu in architecture, and are surrounded by other remains of Hindu shrines and by scattered mantapams which are now used by the Musalmans but are apparently constructed out of materials taken from Hindu temples. It is indeed admitted that the building was originally a Hindu place of worship. The legend regarding it (which, as usual, has many variants) is as follows : Bábayya was of royal blood but turned fakir. He went on a pilgrimage to Mecca and, on his father's advice, resolved that he would adopt as his spiritual guide the man who should hail him by his own, his father's and his country's names. At Mecca one Nathar Aulia, a saint of Trichinopoly, greeted him in the required manner and was accepted by him as his guide. This saint gave him a small twig and told him to plant it wherever he halted and to take up his abode at that place in which it budded. At last Bábayya's wanderings brought him to Penukonda and there the twig budded. He had by this time collected round him a band of several hundred fakirs, and with this following he established himself in the favourite Hindu temple of the king of the place, Harihara of Vijayanagar, and refused to quit. Instead of appealing to force, the king applied several tests of holiness to see whether the Muham-

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madan stranger or his own priest was the better qualified by sanctity to possess the temple. As a final test, he had them both tied up in sacks filled with lime and thrown into the tanks which are now called after them the Bábayya and the Jangam tanks. The Hindu priest never re-appeared but Bábayya was shortly afterwards found calmly seated in the mantapam which now bears his name on the rocky Iranakonda south of the town. His superior prowess being thus established he was permitted to remain in the temple, and he converted it into a masjid. A tree is still shown near by it which is supposed to have grown from the twig he planted and which is said to have formerly given a crop of sugar every morning. When he died the darga was erected and it has since become a great place of pilgrimage for Musalmans. A younger brother of Bábayya's came to reside in Penukonda and his descendants have always looked after the tomb.

Every September a festival is held at the darga to which fakirs resort from great distances. A curious practice is connected with this. On the first day of it the hereditary jaghirdar of the tomb and its endowments nominates certain deputies who travel for the next two years through this Presidency and Mysore collecting contributions for the darga and exercising an indefinite kind of control over other Musalman endowments. They are accompanied by numerous fakirs who subsist on their bounty and the charity of the public. The most important of all the religious centres visited by this curious guild of fakirs is Trichinopoly, where is the tomb of Nathar Aulia, the religious guide of Bábayya. This place is visited at the end of both the first and the second year of deputation. At the end of the first year the deputies meet there the fakirs who were appointed in the year before they were themselves nominated and at the end of the second year those who were sent out the year after they themselves started.[1]

Among the lesser antiquities of Penukonda may be noted two Jain temples ; in the fields near them a handsome gópuram which is all that remains of the Pála Venkataramanasvámi temple ; a fine watch-tower, called the Rámburuz, at the northern extremity of the fort wall ; and an image of Hanumán some eleven feet high which is by the Yerramanchi gate and is much reverenced. Some three miles from Penukonda along the Bukkapatnam road (about a quarter of a mile beyond the 90th mile-stone from Bangalore) a belt of great unhewn stone slabs and boulders (some of them six feet in length) placed very close together has been planted across a low valley between two spurs which are perhaps a mile apart. It is some 25

[1] Further particulars will be found in the *Madras Review*, viii, 291-3.

yards wide and is said to have been placed there as a protection against Marátha cavalry. It would certainly constitute a very real obstacle to any body of horse.

Sómandépalle.

Sómandépalle: About five miles south of Penukonda; population 1,475. The village is one of the centres in which the European company referred to in Chapter VI (p. 69) is conducting operations in the manufacture of aloe fibre. In the neighbouring village of Gudipalle it has started a large plantation of aloes.

TADPATRI TALUK.

TADPATRI TALUK.

Tadpatri is surrounded on the whole of its western and northern sides, and partly on the east and south as well, by hills. Down all its western flank runs the Muchukóta range and to the north and east it is bounded by the curious flat-topped line of the Erramallas of Kurnool. But its centre is an almost level plain draining in the extreme south into the Chitrávati and elsewhere into the Pennér, which flows through the middle of it, by a number of considerable streams of which the Pedda Vanka, rising in the picturesque Kóna-Uppalapádu valley, is the chief. This plain, which is lower in elevation than any other part of the district, is practically all of it covered with black cotton-soil, red land only appearing near the hills and along the margin of the river. Much of this latter is alkaline. This cotton-soil is the most fertile in the district and, though in no other taluk is there any dry land which is assessed at more than Re.1-8 an acre, in Tadpatri six per cent. of the unirrigated area pays higher rates than this.

Like Gooty, the taluk receives more rain than its southern neighbours and this fact added to the fertility of its soil results in the percentage of the arable land which is occupied and of the occupied land which is cultivated being higher than in other parts of the district. Very little of this land, however, is irrigated and the crops chiefly grown are cholam and korra and then cotton. Tadpatri is the only taluk in the district in which any quantity of indigo is raised.

Reference is made below to the more noteworthy of the places within it.

Chukkalúru.

Chukkalúru: Four miles north of Tadpatri on the road to Ráyalcheruvu; population 1,087. The little Chennakésava temple by the road-side here is to be conserved by Government and has recently been repaired by the Department of Public Works. Its most noteworthy point is the sculpture on the outside of the walls of its shrine. Such walls are usually almost devoid of ornament, but here they are carved with representations of scenes from the Hindu Puránas and the Rámáyana. Another and better instance of the same treatment

CHAP. XV. TADPATRI TALUK.

Chukkalúru.

occurs in the chief shrine in the Chintala Tiruvenkatasvámi temple at Tadpatri, mentioned later on. One of the largest panels at Chukkalúru shows the dévatas churning the ocean of milk by using Ádi-sésha the cobra as a rope with which to turn round Mount Méru the abode of the gods. There is an inscription by this temple and two more near the Ánjanéya shrine in the village.

Dharmápuram.

Dharmápuram: Nine miles west of Tadpatri; population 1,029. In Chinnapappúru, hamlet of this village, is a pípal tree by the bank of the Pennér under which is a small idol and at which, on the third Sunday in Margam, a bathing festival takes place. The tree is most sacred and has a great reputation for granting the requests of those who make vows at it. The story about it is as follows: A rishi was one day doing penance under it when a second rishi came by. This second man told the first that he was going to Hampi to do a penance, but as it was a ceremony which ought not to be interrupted his intention was not on any account to be revealed. Later, a third rishi came by the tree who asked the first whether he knew where the second was, as he had a knotty point of theology which he wished to discuss with him. The second broke his promise and told, and the third rishi went on to Hampi and unwittingly interrupted the second in his penance. On this the second was wroth with the first and pronounced a curse upon him by which he became a devil living in this pípal tree. After many years the saint Sankaráchárya came by and restored him to his original form and built the neighbouring temple. The tree now standing there is not the identical tree in which lived the rishi who had been turned into a devil. That was washed away one day by a flood. But next morning this present tree appeared growing in its place.

Goddumarri.

Goddumarri: The southernmost village of the taluk; population 1,747. In Nérijamupalli, one of its hamlets, in a hill called Balapapurangi Gutta, is found in abundance a yellowish-white and greenish steatite which used to be spasmodically quarried and was recently suggested as likely to make a lubricating powder of commercial value.[1] In other places along the Muchukóta line of hills there are seams of the finer and softer form of this stone which resemble French chalk and were formerly largely used by schoolboys for writing on the blackened boards which then did duty for slates.

Kóna-Uppalapádu.

Kona-Uppalapádu: Four miles north of Yádiki, at the mouth of a picturesque valley in the Erramalla hills which is called by the same name; population 360. Near it, under an overhanging cliff, one of the perennial springs of water which occur in several places

[1] *Records*, Geol. Surv. Ind., xxii, pt. 2,62.

along this line of hills and elsewhere in the district runs over a series of small ledges of rock and forms a little water-fall (*kóna*). It never dries up in the hottest weather and is utilised for irrigating some thirty acres of land. By it is the Kóna Rámésvara temple. This is not of any beauty architecturally, but at Sivarátri it is the scene of a considerable festival.

Kóna-Uppalapádu.

In the cliff are several caves tenanted by numerous bats and blue pigeons the excrement of which, by the percolation of the water in wet weather, is converted into a species of guano and dribbles out of the caves. This was once mistaken by an amateur geologist for petroleum but the examination of it which resulted from his report showed its real nature.[1]

The cliffs are an interesting example of recent travertin deposited on the scarp of the older rocks by streams flowing from a more elevated plateau of the Kurnool limestones which lies upon them. The caves are some of them artificial but others are spaces left between numerous large stalactites in the travertin. This travertin is still being formed but probably far less rapidly than when the country was less arid. Numerous organisms, such as land-shells and the leaves of trees of species still existing, have been encrusted by it and their impressions are beautifully clear.[2]

In this valley occurs a special kind of limestone which makes a lime which is particularly white and soft and is therefore much valued locally for chewing with betel and nut. The Bóyas of Kattemánipalli, a hamlet of Yádiki, dig it out and burn it, and sell it in Tadpatri, Gooty and Bellary. A whitish chalk is also found which is used for making the Vaishnava sect marks.

Ráyalcheruvu.

Ráyalcheruvu: In the north-west corner of the taluk, on the Madras Railway; travellers' bungalow; population 1,733. In 1868 the Yádiki Sub-magistrate was posted here but the arrangement did not last long. The name means 'King's tank,' but what king constructed the reservoir there is not altogether clear. Tradition says it was Krishna Deva Ráya of Vijayanagar and in the village accounts the source is called the Krishna Ráyalu tank. Both it and the reservoir with the very high bund below it breached in 1889. In 1898 the former was repaired but the other was left as it was owing to representations from the railway authorities that if it was put in order it would endanger their line. It never now holds any water.

[1] *Records*, Geol. Surv. Ind., iv, pt. 1, 18.

[2] *Ibid.*

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Ráyalcheruvu.

One Muhammadan in the village and a man of the Bógam caste at Kondampalli, just across the Gooty border, make small mortars, cups, images, etc., from a pale yellow and greenish-white serpentinous limestone which is found in a low hill rising abruptly from the surrounding régada near Puppála (the Uppála of the maps) seven miles south by west of Ráyalcheruvu. These are sold at the railway-station to travellers, there being little local demand. Lieut. Newbold the geologist says [1] that Tipu used to employ the chert which is found near the summit of a hill 1½ miles south-west of the village as flints for his muskets, but no remnant of any tradition regarding this fact now survives in the village.

On the southern side of the main street of the place, outside the chávadi, is a stone slab, some five feet by three, on which is cut a charm (*yantram*) and which is known as the *yantram ráyi*, or 'magic stone.' The charm consists of 81 squares, nine each way, within a border of tridents. Each square contains one or more Telugu letters but these will not combine into any intelligible words. At the bottom of the stone is cut a lingam and two pairs of footprints. Some twelve years ago, it is said, the village suffered severely for three years in succession from cholera, and a Telugu mason, a foreigner who was in the village at the time, cut this charm on the stone to stop the disease. It was set up with much ceremony. The mason went round the village at midnight without a stitch of clothing on him and with the entrails of a sacrificed sheep hanging round his neck. Many cocoanuts were offered to the stone and many sheep slain before it. The mason tossed a lamb into the air, caught it as it fell, tore its throat open with his teeth and then bounded forward and spat out the blood. More sheep and more cocoanuts were again offered and then the slab was set up. The mason naturally demanded a substantial return for the benefit he had conferred upon the inhabitants. When cholera now breaks out the villagers subscribe together and do pújá to the stone in accordance with directions left them by him. A washerman acts as pújári and 101 pots of water are poured over the slab; thread is wound round it 101 times; 101 dots are made on it with kunkumam; and 101 limes, cocoanuts and quarter anna bits are offered to it.

There is another stone of the same kind at Ganneváripalli, hamlet of Tadpatri. The design on this is just like that on the Ráyalcheruvu slab; it was also put up on the recommendation of a stranger who (again for a consideration) initiated the villagers into this simple method of checking cholera; and the rites with which he inaugurated its erection were similar to those practised by the mason at Ráyalcheruvu. It therefore seems not improbable that the individual who

[1] J. A. S. B. xiv, 509 (1845.)

Ráyalcheruvu.

succeeded in imposing on the credulity of the villagers of the one place found the venture so profitable that he tried it again on the other. In Gannevárip alli they now speak disrespectfully of him, as cholera has re-appeared several times since his charm against it was put up.

Tadpatri.

Tadpatri: Head-quarters of the taluk; union; Sub-registrar; railway-station; police-station; population 10,859. A travellers' bungalow exists in the town, but it is in the middle of the native habitations and is in other ways an undesirable place of residence. The best camping ground is under the iluppu trees on the north bank of the Pennér.

The town lies on very low ground on the southern bank of the river, which here runs in a sandy bed about a mile wide. The sand has been blown out of this by the winds of the south-west monsoon into a series of dunes west of the town, some of which are as much as 60 feet in height. In places in this village (and in Alúru, Velamakúru and Bódépalli further down the river) these have encroached upon and ruined the wet land adjoining, and the ryots now plant prickly-pear to check their advance. In the great storm of 1851, already referred to,[1] three-fourths of the town was swept away by the river and the taluk cutcherry and about one hundred houses were all that was left of it.[2]

There appear to be no local records or traditions regarding the history of the place, but one of the Mackenzie MSS.[3] gives some account. According to this the first person to improve the village was Rámalinga Náyudu, who was the local governor under the Vijayanagar kings in the reign of Krishna Deva (1509-30 A. D.). He began the fine temple of Rámalinga or Rámésvara on the river bank which is referred to later, and dug irrigation channels from the Pennér. His son Timma Náyudu obtained the place as a jaghir and dug more channels and began the Chintala Tiruvenkatasvámi temple also referred to below. After the downfall of the Vijayanagar kings at the battle of Talikóta in 1565 the place was ruled by governors appointed by the Muhammadan victors. Later on Aurangzeb's troops turned them out. They did much wilful damage to the mantapam in the Chintala Tiruvenkatasvámi temple and built a fort on the sand-dune to the north-east of the shrine, where the weekly market is now held. Later again, Morári Rao of Gooty took the village and appointed amildars to govern it His people repaired the mantapam which the Muhammadans had damaged.

[1] Chap. VIII., p. 95.

[2] Collector's letter of 14th May, 1851.

[3] Local Records, xi, 477-538.

CHAP. XV. TADPATRI TALUK. Tadpatri.

Morári Rao was eventually defeated by Haidar Ali and Tadpatri again changed hands. The details given in the MS. are of little interest and consist chiefly of particulars of various plundering raids by poligars, Maráthas and Musalmans to which (being apparently a defenceless sort of place) the town was continually subjected.

The most notable antiquities in the place are the two temples above mentioned, both of which are on the list of buildings conserved by Government. The shrine to Chintala Tiruvenkatasvámi (popularly known as the Chintalaráyasvámi temple) stands about a quarter of a mile south of the Pennér. The word Chintala means 'tamarind' and the local legend says that the image was found inside an old tamarind tree. More probably, perhaps, the name is due to the fact that the building is surrounded by numerous trees of this species.

The gópuram of the temple is, as usual, of stone below and brick and plaster above. The upper portion was struck by lightning many years ago and cleft in two, and is now in ruins. The lower part contains some fair sculpture. Inside the temple enclosure are a *brindávanam*, a *dhvajastambha* and a stone car for the god, all of which are richly decorated. The best work in the temple is that on the forty-pillared mantapam in front of the shrine, on the outside of the shrine walls, and on the mantapam in front of the Lakshmi shrine to the north of this.

The former of these mantapams is apparently that which Aurangzeb's men damaged and Morári Rao's repaired. Munro's budget for Fasli 1216 included a sum of 5,398 star pagodas (some Rs.16,000) for repairing it, part of its roof having been "blown off and other damages done to it by an explosion of gunpowder during the disturbances under the former government." The pillars supporting it are of the usual Dravidian style, with rearing *yális* and other monsters surrounding a central staff. The ornament is not however so completely detached from the central portion as it generally is, and the pillars have consequently a heavy appearance. The work on the shrine consists of a large series of sculptures representing scenes from the Rámáyana, the Mahábhárata and the Puránas. The demon Rávana with his ten heads; Hanumán interviewing him and trying to make himself equally tall by curling his tail round and sitting on it; Ráma shooting an arrow through a tree to show Sugríva what a useful ally he was; Sítá giving her ring to Hanumán to take to Ráma as proof that she was alive; Váli making his famous dying speech to Ráma; Krishna carrying off the clothes of the milk-maids when they were bathing; the same god playing with the cobra—these and very many other scenes are sculptured in a series of panels all round the

shrine in places where usually there is no ornament whatever. The mantapam in front of the Lakshmi shrine is again richly decorated and the ceiling in high relief in the centre of it is noteworthy.

As to the date of the temple, Fergusson says[1] that it is older than the Rámésvara shrine and "in so far as whitewash and paint will allow one to judge, ranges with the works of the earliest kings of the Vijayanagar dynasty." The Government Epigraphist's records include (see below) copies of five inscriptions at the Rámésvara temple, but apparently of none of the other grants in this village. The Mackenzie MS. already referred to gives, however, certain details of five grants to the Chintalaráya temple, dated respectively 1563, 1564, 1578, 1587 and 1594 A. D.

The Rámésvara temple stands on the very edge of the Pennér and is only defended from being washed away by a weak rampart of loose stones. In the great flood of 1851 the river flowed right through it and brought down all the upper (or brick and plaster) part of the great southern gópuram and also washed away much of the lower, or sculptured stone, courses. The ruins of these lie scattered about in the sand or have been added to the defensive rampart. The lower part of this gópuram and the similar portion of the similar northern tower (which was never finished) are the two great beauties of the temple and far surpass anything else in the town. Fergusson, indeed, considers them to be probably the finest pieces of work which the Vijayanagar kings ever effected and superior to anything in their capital at Hampi.[2] He gives two full-page woodcuts of them and says they are "covered with the most elaborate sculpture, cut with exquisite sharpness and precision, in a fine close-grained hornblende (?) stone, and produce an effect richer, and on the whole perhaps in better taste than anything else in this style. It is difficult of course to institute a comparison between these gópuras and such works as Tirumala Náyak's choultry (at Madura) or the corridors at Rámésvaram (on Pamban island); they are so different that there is no common basis of comparison but the vulgar one of cost; but if compared with Halebíd or Bélúr (in Mysore), these Tadpatri gópuras stand that test better than any other works of the Vijayanagar Rájas." It has, however, to be remembered that at Hampi the only material available was a coarse-grained granite which did not admit of a delicate finish. The finer Tadpatri stone gave the builders there an immense advantage over their rivals at the capital.

[1] *Indian Architecture*, 375.
[2] *Ibid.*, 375-8.

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TADPATRI TALUK.
Tadpatri.

Five inscriptions[1] at this temple have been copied by the Government Epigraphist. The earliest is dated A. D. 1198 and records a grant to a Jain. It therefore appears to have been transferred to this temple from some Jain building of which no traces now remain. Of the others, one is dated 1507-08 in the time of king Narasimha of Vijayanagar and seems to record the remission of the marriage-tax in the Gooty province; another dated 1509-10 mentions a grant to the temple by Sáluva Timmayya—governor of Gooty and minister of the famous king Krishna Deva who did so much to beautify Hampi—and says that he had built a mantapam in the temple and was constructing the gópuram and the enclosing walls; the third dated 1513-14, records a grant of land to the temple in the same king's reign by Sáluva Góvindayya, governor of the province of Gooty; and the last, which is dated 1531-32, mentions another grant in the time of Krishna Deva's successor, Achyuta Ráya.

In one of the bazaar streets is a noteworthy construction. It is a temple which is being erected by the local Kómatis to their caste goddess Kanyakamma, the deified form of the Kómati girl who, according to the story, threw herself into a pit of fire to stop the persecution to which her caste-fellows were being subjected by a king who wanted to marry her in spite of their objections. The temple is built upon an original design, even employing arches in its construction, but the sculpture with which it is being decorated, instead of being the shoddy work which is usually considered good enough nowadays, is quite excellent in design and finish. It is much of it copied from the two temples above referred to and it is not too much to say that, though unequal in parts, it is most of it well able to stand comparison with the old work. The stone employed is a fine-grained grey-green material. The workmen are Kamsalas from Proddatur in the Cuddapah district.

Tadpatri contains the distillery which supplies the whole district with arrack; has a cotton press belonging to Messrs. Binny & Co., and is visited in the cotton-picking season by the agents of presses elsewhere; is a large weaving centre; and is the commercial emporium of this part of the country, its weekly market being one of the best attended in the district. But none the less its population does not advance with any rapidity. In the decade 1891—1901 it increased by less than six per cent. and in the 30 years between 1871 and 1901 by only some 30 per cent. In 1896 the Sanitary Board suggested the advisability of converting the place into a municipality and steps to that end were taken. But eventually, in 1898, the measure was postponed in consequence of the unfavourable nature of the season through which the district had just passed and the consequent depression in the weaving trade.

[1] Nos. 338 and 340-343 of 1892 in the Government Epigraphist's lists.

Tadpatri.

Except that a few Marátha Pattégáras make cotton cloths for women with silk borders, the weaving of the town (which has already been referred to in Chapter VI above) is chiefly in the hands of Musalmans and Sáles and consists in the manufacture of women's cloths, turban cloths and handkerchiefs, all of which are made of cotton throughout. As usual the dyes used, except indigo, are all mineral compounds, and the weavers are for the most part in the hands of a few capitalists who pay them piece-work wages.

The trade of the town is conducted by the Kómatis and a few Márváris and is chiefly with Bellary and Madras. The chief imports are kerosine, piece-goods, salt and iron from Madras; jaggery and cocoanuts from Hindupur; rice from the Anantapur taluk; and timber from the Nallamalais. The exports are ghee (which is sent to Madras in tins), cotton, woven cloth, onions and indigo.

Taláricheruvu.

Taláricheruvu: Five miles in a direct line north-east of Tadpatri; population 340. Three miles north of the village, and some four miles by a stony bridle-path from Bógasamudram, in the middle of one of the level plains of which the summits of all the curious flat-topped hills of these parts consist, is a strange cave. It is formed by a sudden crevasse in the limestone and sandstone rocks and leads steeply downwards about 50 feet into the bowels of the earth by a passage which is some 70 yards long. The sides of this are covered in places with stalactites formed by the dripping of water over the limestone. Part of the way along it the solid rock through which it passes is broken by an opening leading to the upper air, and this serves to light the greater part of the cave, but at the bottom it is quite dark. At its mouth, the passage is four or five yards wide, but it rapidly narrows until its breadth is only as many feet. Steps have been made all the way down. At the bottom is a little pool of very clear water containing swarms of small fish. It is some four feet across and through it flows slowly, at right angles to the passage, a stream of water which emerges from the rock on one side of the pool and disappears into a hole in it on the other. The people say that this is the same stream which forms the perennial spring at Álúru, three miles east of Tadpatri. The point could perhaps be settled by the method which has been followed in the case of similar subterranean streams in the limestone in the Peak country in Derbyshire, namely, by throwing quantities of chaff into the little pool at the bottom of the cave and watching to see if any of this re-appeared in the spring at Álúru. It is also declared that if the stream which passes through the pool is followed up it will be found to lead to a large subterranean lake. At the time that I saw it, however, there was no possibility of trying this experiment as there was no inlet to the pool which was not under water.

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Taláricheruvu.

In the month of Kártigai a considerable festival occurs at the cave, and round about its mouth a number of trees have been planted, and several mantapams and temples built, for the accommodation of the visitors to this. An essential item in the list of ceremonies which each of the pilgrims to it has to perform is a bath in the pool at the bottom of the cave.

Yádiki.

Yádiki: At the north-western end of the taluk, four miles east of Ráyalcheruvu. Head-quarters of the Deputy Tahsildar; union; police-station; population 7,389. The town was formerly the head-quarters of a taluk but in 1859 the Yádiki villages were divided between Gooty and Tadpatri taluks. The place has not flourished of late, its population having increased by only three per cent. in the last thirty years.

The only industry of any importance in the village is its weaving. Cotton cloths for women, some with silk borders, are made by Tógatas, Pattégáras, Sáles and Musalmans and sold to local brokers who export them to Mysore and S. Canara.

Two of the Mackenzie MSS.[1] give an account of the history of Yádiki which goes into great detail and names the builders of the various temples, mosques, tanks, etc., in and about the town. According to these, the Chennakésava temple, the biggest in the village, was constructed by a Timma Náyudu (perhaps the man referred to in the account of Tadpatri above) who had obtained this and Gandikóta and other places as a jaghir from the Vijayanagar kings. But the dates in the MSS. are very shaky and it is probably unsafe to rely implicitly upon the statements in them.

[1] Local Records, xvii, 351-83 and xli, 355 ff.

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Note.—The italic letters in brackets printed immediately after the names of places, etc., refer to the squares of the map in the pocket within which the places, etc., will be found.

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